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We not infrequently see attention called to the rather remarkable way in which the movements of thought in the early part of the nineteenth century have been paralleled by the intellectual currents of the early years of the twentieth. Not the least significant of these is the effort to find a psychological explanation of religion and to interpret God simply as either the postulate or the symbol of psychic states. That which is viewed as significant is the state or function, while God is to be defined, if defined at all, in terms of value, either as causative or symbolic of these states. It is Schleiermacher's sympathy with this general way of thinking that makes him the most modern of the theologians of the first quarter of the nineteenth century. We are accordingly especially glad to present a study of Schleiermacher's concept of religion as he presented it in his "epoch-making" Addresses on Religion to the cultured among its despisers, taken from Dr. Chapman's forthcoming book on The Resultant Problem of Theology. The interest which the newer phases of child study have aroused in the subject of the nurture of the child in things religious gives special timeliness to Mr. Wolfe's interesting presentation of the methods and effects of catechetical training in the Lutheran Church. Reared himself

in this fellowship, his exposition has experimental as well as simply scholastic value.

We would call attention to a singularly brilliant article in the last number of the *American Journal of Theology*, by Professor Shailer Mathews, on "The Evolution of Religion." We have seen nothing which in so brief a compass will put the reader alongside of the characteristic trend of the thought of our day which is in one way or another trying to interpret the history of religion in terms of evolution and is trying to relate Christianity to the historic process so interpreted. After briefly pointing out the most significant elements in the theory of Evolution Dr. Mathews uses it as a guide in examining the nature of religion, second, he traces the Evolution of the Personal Interpretation of Religion, third, he exhibits the Persistence of Survivals in Religion, and finally, treats of the Struggle between Religions for the Survival of the Fittest through their adaptation to the social life of communities. The noteworthy characteristic of the whole treatment is its remarkable grasp on the essential elements of wide ranges of discussion in the fields of the history and psychology of religion, and the skillful subordination of the unessential to these. While emphasizing the immense significance of the social life in shaping man's conception of God at different times and in different ages he insists that "to reinterpret God is not to dissolve him into a mere social survival . . . . Fishes did not invent the ocean and religion did not invent God; it has gradually found, understood, and experienced a God who existed as one element of an objective environment which antedated and evoked experience." We have not elsewhere seen so compactly put the assertion of the objective, personal reality of God, coupled with such a clear recognition of the variant interpretations of this personality due to widely diverse social and historical conditions and unequal knowledge of the physical universe. "That religion which best enables religion to express itself in its increasingly complex social environment will survive all others. Other religions will not altogether disappear, but they will become vestiges in the more highly developed religious life. And, in this struggle of religions to

express religion, Christianity in its vitally ethical and theological sense is to be such a dominant element that the outcome, despite its varied names, will be essentially Christian." This conception of Christianity having at its heart "the Christian doctrine of reconciliation as it centers in Jesus" gives to Christianity a certain vital plasticity which assures to it enduring permanency. In the modern age when men are trying to adjust their thought to two concepts that sometimes seem to be absolutely contradictory, — that of a plastic universe on the one hand, and that of a permanently abiding Christian truth on the other — such a discussion as Professor Mathews, is remarkably helpful. Some time ago a German professor remarked to the writer that the title of a book much discussed a good many years ago, "Progressive Orthodoxy," seemed to contain a logical *contradictio in adjecto*. In a strictly Lutheran sense this is doubtless true, but even allowing a larger meaning to the word orthodoxy, both the professed friends and the frank opponents of valid Christian truth have frequently tried to force this very antithesis. Christianity, it is said must be the same yesterday and forever, the universe, physical and social, in which Christianity must exist is plastic and in evolution. Hence either Christianity must be considered as but a passing phase of the evolving life of the universe or the universe must be conceived as absolutely static. As representing in a readily comprehensible and clearly thought out way mental attitudes that will be of service in transcending this contradiction Dr. Mathew's article will prove illuminating to many minds.

In the same issue of the same periodical, Professor McGiffert writes an article on the much vexed and very important subject of "Theological Education," and the curriculum of the theological seminary. In it he lays stress on two points, among others, on which we desire to animadvert. The first is the importance of the selection by the prospective minister of the kind of work he means to do in order that he may familiarize himself with the particular environment in which he is to work, and the second is that "the need of the age is not more men in the ministry, as so many are saying, but more strong and thoroughly

trained men," men who are fitted to be "leaders." Is it not time, while stressing with all emphasis the importance of thorough training for the ministry to recognize two or three characteristic sociological facts? The first is the volume of protest that is coming, from all quarters in respect to every occupation, of the wretchedly inefficient social status of the man who has trained himself to do only one job in one kind of an environment, the machinist who knows only one kind of machine, the bookkeeper who knows only figures. The attainment of high efficiency in specialized employments at an early age may be bought at too high a price. A second fact is that the minister does not have in his own hands the decision of where he is to work. Perhaps he ought to, but he doesn't. Again, an enormous majority of those who enter the ministry must work in rural communities or small manufacturing villages. The "leadership" for such communities must, in the ministry, be analogous to the leadership of the successful merchant in a country store, to that of the successful farmer or mill superintendent. It can not be expected, nor is it required, that it should be a leadership of the type represented by the manager of a great railroad system or by the great mayor of a large city. Such men are to be leaders, to be sure, in the army of the Lord, but they cannot all be Major Generals, and the leader of a single file may occupy an important post and do gloriously indispensable service; but in order to lead efficiently he has to follow faithfully. The Christian ministry always has needed, needs today and always will need a host of well-trained, open-minded consecrated *followers*. Once more we must recognize that by no means all men exactly fulfill the promise of their youth. Many surpass it, many fall below it. We have no right to say to the young men of our day, keep out of the ministry unless you are sure you are of exceptional gifts, unless you are sure you can direct the tumultuous thought of a hurrying age. This is a challenge to conceit, not to consecration. Moreover it is not true to the fact. With all its differences, the ministry is like other occupations in that there are worthy, if not spectacular positions for men of talents varying widely not only in kind but in degree.



## SCHLEIERMACHER.

The vague use of the term "religion," so noticeable in current literature, cannot be satisfactorily explained by the complex nature of the subject-matter to which it applies. It must rather be attributed to the complexity of the process whereby the word has come down to us. This seems to be one of the lessons, and perhaps not the least important, of the discussion presented in Mr. Benjamin Kidd's *Social Evolution*. Upon what other ground are we to account for the persuasion that "the title of religion may be properly applied to any form of belief one may happen to hold, and may choose so to describe"? Why is it so frequently assumed that the word may be employed to designate "almost any form of belief (or unbelief) with equal propriety"? To appreciate the meaning of these questions, and as an aid in answering them, one cannot do better than begin with the critical history of the term during the past century.

No theologian of the nineteenth century has been more representative of the age than was Schleiermacher. Born in 1768 in Breslau, in Silesia, in 1787 a student, and then, after some years of ministerial activity, a professor in Halle (1804), later in the University of Berlin (1807), where ten years before he had been associated with the romanticists of the Wednesday Club; he seems to have understood and with an almost prophetic insight to have interpreted the 'changing view-point' of the opening century. The reflective study of the religious sentiment began with Schleiermacher. To him we owe the explicit statement of that which has become the common conviction of the modern world. For even though men may criticize or reject his conclusions they are practically unanimous in conceding the epoch-making character of his work. In tracing his indebtedness to the past we may recognize a wider and a narrower

\* *Social Evolution* pp. 88, 89.

circle of historic influence. To the former belonged the heritage which he derived from the German *pietism* and the Kantian philosophy, to which must be added the re-awakened interest in the mystical aspect of Spinoza's ethics. To the latter we must assign those movements of Schleiermacher's own time with which he shows special affinity—for example, the subjective tendency which took its rise from Jacobi, and the enthusiasm for human life and experience that Herder did so much to awaken. Not less influential were the conditions which prevailed in his native land. Half a century earlier *pietism* had leavened the Christian life of Germany, but at the time of which we speak it had given way to a cautious, half-apologetic rationalism. The creative moment came when Schleiermacher, then on the threshold of his duties as Hospital Chaplain in Berlin, made the acquaintance of the little group of romanticists known as the Wednesday Club. Their tastes coincided with his own, but with respect to his calling, and the ideals to which he had devoted his life, they were indifferent or contemptuous. To meet such an occasion, and to see in it an interpretation of the needs of the time, no one could have been better fitted than himself. In 1799 the publication of his celebrated '*Reden*' (On Religion: Speeches to its Cultured Despisers) struck the keynote of the hour.\*

The book is full of human interest. The 'cultured despisers' whom Schleiermacher addresses are his own comrades of the Wednesday Club. Topics of common interest—science, art, ethics, politics—engross their attention, and yet one theme, more intensely human than all the rest, is treated with cool indifference. With subtlest irony, he bids his hearers confess either that they have considered religion from the centre outward, or else that they have judged it by its conventional manifestations. One or the other course they must have taken, and does not their present attitude of contempt go far to prove that

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\* *Über die Religion: Reden an die Gebildeten unter ihren Verächtern* (Berlin, J. F. Unger, 1799); later editions in 1806 and 1821, that of 1834 a reprint of the third edition; critical edition by Pünjer (Brunswick, 1879); centennial edition by Rudolf Otto (Göttingen, 1899) English translation, based on the German edition of 1806, by John Oman (London, 1893).

they have accepted the less worthy estimate?\*" "Why do you not," he exclaims, "regard the religious life itself, and in particular those pious exaltations of the mind in which all other activities are set aside or almost suppressed, and the whole soul is dissolved in the immediate feeling of the Infinite and the Eternal? In such moments the disposition you pretend to despise reveals itself in primordial and visible form. He only who has studied and truly known man in these emotions can re-discover religion in those outward manifestations . . . I ask, therefore, that you turn from everything usually reckoned religion, and fix your regard on the inward emotions and dispositions, as all utterances and acts of inspired men direct."† Here, then, we have the keynote of Schleiermacher's position. To be worthy of consideration, religion must be essentially human, a thing rooted and grounded in the life of man. It is therefore to be presupposed "that a province of its own belongs to it, in which it has unlimited sway; and that it is worthy to animate most profoundly the noblest and best and to be fully accepted and known by them."‡ Such is the argument of the first speech.

"Religion is for you at one time a way of thinking . . . at another, it is a way of acting, a peculiar desire and love, a special kind of conduct and character." So runs the opening challenge of the speech on *The Nature of Religion*. If that were all, Schleiermacher urges, it could scarcely have been distinguished from ethics on the one hand, or from reflective thought on the other. "It must be something special that could fashion itself so peculiarly in the human heart, something thinkable, the real nature of which can be so presented as to be spoken of and argued about, and I consider it very wrong that out of things so disparate as modes of knowing and modes of acting, you patch together an untenable something, and call it religion, and then are so needlessly ceremonious about it."§ From criticism Schleiermacher passes to positive exposition. Religion is not thought or volition, neither the creation of the intellect nor the voice of conscience, nor, in a word, is it any of the elaborated

\* *Über die Religion*, pp. 22, 23; (Otto, p. 13); Eng. transl. p. 13. When not otherwise specified the first reference is to the original edition of 1799.

† Pünjer, p. 21 (2d edition); Eng. transl. pp. 15, 16.

‡ *Über die Religion*, p. 37; Eng. transl. p. 21.

§ *Über die Religion*, p. 47; Otto, p. 27, Eng. transl. 32-33.

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products to which these severally give rise. It is, he affirms, "intuition and feeling in respect to the Universe" — at a later time he would have said "a feeling of absolute dependence" \* — though it may likewise be described as "sense and taste for the Infinite." † of the passion of "a soul surrendered to the Universe." ‡ If religion, in its inner character, is intuition and feeling, in its outward self-expression it is fellowship and creative personality. § These constructive factors may be traced to their source. Two opposing tendencies are present in human life; following the one, the soul strives to establish itself as an individual, in response to the other it seeks self-communication and self-surrender. ¶ With the former of these impulses the principle of multiplicity in religion is closely connected, from the latter springs the principle of association. With characteristic insight Schleiermacher not only goes back to the psychological justification of this analysis but likewise points out its significance for the social nature of man. Intuition and feeling, in themselves the most subjective of all conscious states, nevertheless require expression and need the response of fellowship for their true appreciation. || Hence religion involves both an individual and a collective consciousness; it springs from the common need of fellowship and yet depends upon the work of creative personalities. This theme is expanded in the fourth and fifth speeches. ¶¶ Such, at the outset, was the theology of feeling (*Gefühlstheologie*), which, as Luthardt tells us, won for religion an independent field and secured for theological science its distinctive Object and right. \*\*

In what sense, let us ask, does the author of the *Speeches on Religion* mark a new beginning in theology? The question may be briefly answered as follows: He initiated the appeal to the religious consciousness as distinguished from the appeal to either reason or revelation abstractly considered. "Schleiermacher compelled us," says Coe, "to approach the idea of God

\* Glaubenslehre, § 4 (p. 15), Works, vol. iii, (Berlin, 1842).

† Über die Religion, pp. 55 (Otto, 32), 53 (Otto, 31), 30 (Otto, 17); Eng. transl. 278-281 (Appendix on the readings of the first edition), p. 18, (First Speech).

‡ Über die Religion, 9-12; Eng. transl. p. 6.

§ Über die Religion, pp. 6, 7 (Otto, p. 4); Eng. transl. p. 4.

¶ Über die Religion, pp. 177, 178 (Otto, p. 99); Eng. transl. p. 149.

¶¶ Über die Religion, *Association in Religion and Concerning the Religions*. The third speech deals with *The Cultivation of Religion*.

\*\* Compendium der Dogmatik (Leipzig, 1866) p. 52 (§ 23, 3).

through the fact of religion, and to study religion in the inner experience of it."\* It is in this way that the theology of feeling (*Gefühlstheologie*) is supposed to have won for religion its independent field, and, consequently, to have determined the Object and justified the method of theological science. Such an opinion is in keeping with the belief, so characteristic of the nineteenth century, that "theology deals only with the realities that make up religion, and with them only as they enter into religion."† In the light of subsequent development, Schleiermacher was certainly the pathbreaker alike for the modern type of theological investigation,‡ and also for the more recent psychological study of religion.§ Widely as men have differed in their estimates of his theory of the religious consciousness, they have been practically unanimous in the opinion that he pointed out the real issue. It is often said that Schleiermacher stated the problem correctly but gave it an inadequate answer.|| One purpose of this presentation is to show that he gave a fairly adequate answer to an altogether inadequate question. To make this clear one must ask: What material for the criticism of his own position does Schleiermacher himself furnish? In the "Speeches" of 1799 he defines religion as "intuition and feeling," in his *Doctrine of Faith (Glaubenslehre)* this gives place to the well-known statement that religion is "a feeling of absolute dependence." The underlying difference is one of personal outlook and experience which obtains between the romanticist of 1799 and the systematic theologian of 1822. In

\* Am. Jour. Theol., April 1903, p. 314.

† An Outline of Christian Theology, by W. N. Clarke D.D., p. 5.

‡ Clemen: Schleiermacher's *Glaubenslehre* in ihrer Bedeutung für Vergangenheit und Zukunft, pp. 128-129.

§ "The older method of approach to psychological facts of religion had two stages. Observation of these facts, or of some of them is as old as reflection upon religion . . . From the beginning until now men have reasoned that here, in this or that mental phenomenon, divinity touches our life . . . But not until Schleiermacher wrote his glowing *Reden* did the psychological point of view come to clear consciousness as a principle of method. Up to the end of the eighteenth century the concept of religion was got through the idea of God; but Schleiermacher compelled us to approach the idea of God through the fact of religion and to study religion in the inner exercise of it. As far as impulse and point of view are concerned Schleiermacher may be regarded as the founder of the psychology of religion . . . (But) Schleiermacher gives no evidence that he has studied religious life in its various manifestations . . . He has reasoned *to* feeling and not *from* it." Prof. G. A. Coe, in Amer. Jour. Theol., April 1903, pp. 314-315.

|| Pfeleiderer, *Philosophy of Religion on the Basis of its history* (Eng. transl. 1826) vol. I, pp. 323-325.

the earlier definition neither intuition nor feeling constitutes the exclusive essence of religion, for each is, in a peculiar sense, necessary to the existence of the other. Feelings without intuition are just as much blind as intuitions without feeling are empty.\* Religion, according to this view, includes both an intellectual and a passional element, and must, in any case, be open to the same sort of criticism as that which Schleiermacher urged against the common opinion of his day. Nor would he have fared better by any attempt at a correction of the statement. *Intuition alone* would be continuous with the distinctive function of the intellect; feeling alone would have been less than any assignable form of the spiritual life. Not less conclusively does the criticism apply to the later definition. For if religion is a feeling of absolute dependence, then, at a last analysis, it cannot be the coördinating factor in the divine-human unity unless that upon which man depends is itself a determination of religion, or is to be conceived after the analogy of religion. This, however, is inadmissible. Hence the very notion of dependence, and *a fortiori* that of absolute dependence, proves that the religious sentiment stands in a subordinated relation to a more comprehensive unity.

With the later stage of Schleiermacher's thought we stand upon the threshold of the modern science of religion,—the problem of religion as it was apprehended by Benjamin Constant, and as it has been discussed in our own times by scholars like Max Müller and Prof. Tiele. Only in the light of this subsequent development can the actual character of Schleiermacher's contribution be understood. To have discovered the religious sentiment as a distinct problem within the spiritual life was an achievement worthy of his genius; but to have ascribed to that form of sentiment the traditional importance of "religion," as the men of the eighteenth century understood it, was a mistake fraught with disastrous consequences.

*Hartford, Conn.*

WILLIAM J. CHAPMAN.

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\* Über die Religion, p. 73 (42); cf. Clemen, pp. 4-5. Schleiermacher did not, as his critics are wont to assume, exclude the function of intellect, but simply pointed out that although necessarily present, it is not specifically religious.

THE MODERN MAN, HIS WORLD AND HIS GOD.

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It does not seem so many years since the man,—if such we may call him, whose name appeared most often in type was “the missing link.” He was hypothetically described in various more or less contradictory ways. His reality was denied with passion and asserted with vehemence. What he must have thought and known, and how he could have thought and known no otherwise were presented in almost all conceivable fashions, and invariably in a way that was irrefutably convincing,—to him who presented it. His venerable significance, in the minds of some became such that he well nigh won the cognomen “Ancient of Days,”—either Ormuzd or Ahriman.

At the present time the man who oftenest gets his name into print is The Modern Man. He too is presented as entirely and supremely unique in the history of the world: But unlike the missing link he is not conceived as a transitory phase of evolution—a sort of an indispensable hyphen to unify human biology. He is represented as a permanency. The things he thinks—the customs he adopts, the devices, playthings, tools he conjures into existence,—these, how frequently men say, “have come to stay.” A trivial instance—at least in retrospect so it seems—will illustrate this tendency to eternalize the present. About 1884 the safety bicycle came jauntily trundling over the mountains of the dawn. Men, including women, first toyed with the plaything, then treated it seriously as a cult, and adjusted costumes and customs to its requirements. The wise declared, “It has come to stay.” Physiologists and sociologists solemnly prophesied how it would permanently modify human anatomy and metamorphose social life. Its coming marked an era. It scorched its way to its meridian glory. Soon it passed on towards the twilight and with the setting of its splendor skirts resumed their proportions and backs their normal angle

to the earth, and the modern man—including the feminine half of him—ceased to be sketched as so uniquely and everlastingly modern, and became once more an ordinary biped, instead of a sort of mechanical centaur.

It will be said that the semicircular back, the divided and abbreviated skirt never did make the modern man; that he *is* what his thought makes him, what his moral instincts constitute him, what he has become through the new construction of his inner self, not through the temporary angle of his spinal column, or the length or bifurcation of his apparel. All this may be granted. But one must also recall that there are eccentricities of mental poise and intellectual mantua-making, as well as of carriage and dress for the body. And again it may at least be queried whether this modern creature, with such a new set of mental moral and religious processes that he stands out unique in the world, may not possibly be as impermanent and as unreally significant as the procession of wheels upon wheels that once portended to many, anatomical and social reconstruction.

It is fascinating to watch the process of the portrayal of The Modern Man as it is done for us in black and white in current literature. There is a certain necromancy about it. As the figure grows under the designer's touch one notices that the left hand is where the right should be, and as the artist advances and recedes from the sketch to catch the true perspective, its right foot seems to keep time with the limner's left. As the sketch progresses its creator gradually discerns this marvelous characteristic of his work, and his countenance glows with pleased surprise as face answers face in the glass, until at last in delightful astonishment he adapts and adopts the famous utterance of Louis XIV, "*l'homme moderne, c'est moi.*" "I am the modern man." The naiveté of this astounding discovery is only equalled by its truth. And therefore it is that the modern man is such a strange polygonous creature. He is democrat, socialist, anarchist, imperialist, plutocrat, robber baron, serf; the butterfly, the drudge; madly religious, coolly scientific; believing only the hard facts of experience, chasing all the rainbows of oriental speculation, worshipping no God, adoring all the deities in the world's pantheon. He is scientist, positivist, agnostic,



idealist, radical empiricist, pragmatist. He is theist, monist, pantheist, atheist, polytheist. He speaks with the tongues of men and angels. He sounds the brass and clangs the cymbals. He is the all and the nothing, the unfolding of the divine purpose, and the flotsam of the stream of evolution. He creates the world with his thinking, and he is the bubble on the sea of existence. He beholds his own face in a mirror and straightway forgetteth what manner of man he is.

You tell me this is sarcasm and parody. Not all all; it is a serious attempt to describe what the "modern man" is and it fails simply because the modern man isn't. You might as well try to photograph a summer's thunder storm. By rare good luck you may catch a single flash of lightning on the plate; But what of it? That is not the storm; and the flash you caught was not the one which hit the church steeple, or rummaged round the house and smashed everything but the baby sleeping in the cradle. In fact the very peculiarity of the modern man is just this; that he is too big — too universal to picture. You cannot find him, — except in the mirror.

The contraction of the earth through twentieth century means of intercommunication, the desire of everybody's enemy to fulfill the longing which the old English version put into the mouth of Job, and write a book, the interblending of truth and falsehood in the daily press, the race to interpret the universe in terms of every reported discovery in science and history before men really know whether or not anything has been discovered, — these with the fierce striving for wealth, and the high-pressure energy necessary to secure a modern competence, send the modern man whirling round the spiral of existence so rapidly that he cannot be sure whether he is going up or going down. And so as men believe one or the other to be the direction of the movement, they are pessimists and optimists. One is tempted to say that the modern man is busy and is dizzy. But as soon as he has said it and has recognized its truth, he also recognizes that there never was a time when there was so much leisure and so much clear deliberated thinking.

Perhaps it may appear that this is the effort to sketch a newspaper puzzle-picture and to ask the reader to find in it

the modern man. It is hoped, however, that it represents a man, even though the modern part is drawn with swirling lines. He may be as impermanently unique as the bicycle scorchers; but he is still a man, and willy nilly we must own our kinship with him. And when we look upon him—even in the mirror—there is a significant bigness about him that brings a thrill. The modern man is great, not because he is assured that all knowledge will die with him, but because he feels that a world of experience is throbbing in him and trying to express itself through him. The great thing is not his uniqueness but his universality,—not that he is the goal, but that he is the sum of history. He is the man who first played the role of Prometheus and snatched fire from the sun, who hammered the flint to edge and point, who watched the stars and traced their courses, who guessed at what it all might mean and guessed and guessed again; who called the universe by turns the product of earth, air, fire, and water; who dreamed that the earth might turn beneath the stars, and thought perchance it might be round. The man who watched and guessed and waited, and watched and guessed again till he took the names of Galileo and Newton and Kepler and placed the earth secure among the stars. The man who again under the names of Kant and La Place dreamed the great dream of the beginning of our cosmic order, and waited till he thought he knew it was true,—but waited still and waits today in the presence of other yet unrealized dreams. The man who saw the world of animated nature as a chaos and sought some order in it. Who centuries before Christ, guessed at some inherent transforming power, who in the form of Aristotle reached toward the systematic classification of life, who waited for Cuvier to map out the permanent principles of vital classification and for Darwin's experiments and observations to indicate the mutation of species and to suggest for them a causal law. The man who sought fellowship with some power greater than himself; who craved to love and to commune, and who found he must also fear; who in the stars above him and the world around believed he saw those to whom the altar of communion and sacrifice could be reared and who found comfort in an intimacy with God; whose high-poised moral nature sought out

the Jahve of the Hebrews, whose stern conviction of the eternal contradiction of right and wrong found satisfaction in Ormuzd and Ahriman, whose craving for a boundless unity lost itself in Brahma. The man who saw at length justice and love, beauty and strength made perfect in divine Fatherhood and divine Sonship revealed through Jesus.

It is this figure of man, not modern nor ancient, but universal, pulsating with the more or less consciously realized life of all the ages — this man who, because of a something within him, cannot rest under the spur of his insistent thirst for knowledge, his insatiable longing for a divine, his implacable demand for a righteousness — it is this figure which we discern under the aberrations and the hurries, the panaceas and the pessimisms, the fads and the follies, the business and the dizziness of the modern man. It is in reality the manhood, not the modernness of the modern man that commands our attention, that fires our imagination, that makes us want to say "I am he" (*c'est moi*). It is this very fact, that modernity catches up into itself and mirrors forth so much of history, and now really for the first time is getting glimpses of man's own solidarity and magnificently inconsistent progressiveness, that he sees the splendor of it all; and is at times so dazzled by his own reflection that he squints and grimaces and interprets the distortions of his own contorted countenance as his very self.

Somehow and somewhence man has come to be and to see all this that gives him distinction. But the modern man is not satisfied to leave it thus indefinite. The Whence and the How challenge him with a question mark too stringent and too imperative to admit of anything but an answer precise and veracious. Of course the immediate answer to the "how" and the "whence" is, "I have done it myself." The apparent simplicity of this reply commends it, and some today are eager to proclaim this to be a true and ultimate statement of the case and to assert that the world of scientific fact, the world of reasoned relations, the world of right and wrong, the world of weal and woe, is "just naturally" made by us, and that what it shall be, is for man, by his striving, in the future to fashion, — even as he has fashioned it in the past.

But others have not felt so. They have hesitated to arrogate so much to themselves. They have sought for some power not themselves, working upon or through them, compelling or wooing them to progress. This hesitancy appears sometimes as genuine modesty and sometimes it appears more like that subtle pride in one's own defects or miseries that makes the small boy offer to show his stone bruise to a playmate if he will let him spin his top, and which leads the playmate to relinquish his top for the vision of such ecstatic misery. These questionings of man's insatiable curiosity have led the modern man universal to attempt some sort of a definition of his relation to his world and to his God. And because he is half conscious of himself as a concrete universal, reproducing in himself all phases of the history of human thought, his speculative interpretations have been many hued.

If one should ask what word denoted the most significant bequest of the nineteenth century thought to the thinking of the twentieth, the answer, without doubt, would be "evolution." The tremendous significance of this word for all our thinking today is in large measure the transmigration from a mechanical to a biological interpretation of the world. The last half of the nineteenth century was preëminently the period of the development of the biological sciences. The doctrine of evolution is primarily a doctrine to account for apparent causal relationships. John Fiske's famous statement that in accordance with the doctrine of evolution the flower, not the watch, as with Paley, provides the analogy by which the world is to be interpreted, brings the point clearly before us.

Now just as soon as such a universal and integral law as this is asserted, the question immediately arises, What is the relation of man to it? It is easy enough to speak of a particular evolution like the evolution of man. In this case evolution is simply what Huxley would have called it, the history of the human race, which, observation shows, has in general moved upward by progressive change, though with many depressions in the upward curve. But the question comes, What determines such an evolutionary process? Is it through the conscious striving of man? Has he, as we have suggested, striven and

waited and guessed and sought truth because of something splendidly unique in himself, or has he been simply caught on the crest of an onmoving wave which is sweeping through the universe, and been carried by its flood whithersoever it may bear him? Is the whole process driven or is it drawn? Or, must we say it simply is? Does man explain the world or does his world explain him? Does he make his world or is his world making him? Is this something, which to the ordinary man seems so distinct from him,—the field, the star, the homestead on the hill,—this which he calls his world, is it really distinct from him? He seems to sow and reap, to study soils, and to plan irrigation, to convert the desert curse of the cactus into a universal food crop. The world of nature seems to have its laws, and man studies their working and yokes them to his service. He *feels* himself apart from all, like the teamster beside his oxen, and he sometimes feels that he is the hero of Hosea Bigelow's immortal epic, and all is well because

“John P.

Robinson, he

Sez the world'll go right ef he hollers out gee.”

Once in a while a man may mix his vocabulary or misjudge his emergency and say “haw” instead of “gee” and something happens. But all the while his world is out there for him to touch with lash or butt and holler at. He is he, and it is it.

This is the unsophisticated natural attitude of man toward his world. Sometimes the modern man wants to be natural: but he generally wants to be sophisticated if nothing else. And so he puts the question again to himself in two different ways. Is this power that he seems to have over a world so much mightier than he, due to the fact that it is the construct of his mind? Or is it due to the fact that he is the construct of its life? Does his team obey him because he made it go that way? Or are he and his team parts of a mechanical toy, and move together because propelled by the same spring? In either case the old simple relation of independent master to subjugated oxen is no longer his.

The modern man puts anew to us the curiously futile question, "What sort of a world would this be if we were other than we are? Take the realm of physics. We all of us know the spectrum with its rainbow colors running from red through orange, yellow, and green on to blue and violet. Men who are learned in such things say that on beyond both these ends of the spectrum are other vibrations which are identical with those of light, except that the nerves of our eyes are not adjusted to catch them and transmute them by our esthetic feeling into terms of chromatic beauty. Now just suppose, he says, that we were so constituted that our eyes were responsive to another section of the ethereal vibrations from those we know, and that the colors which seem to us to paint the lily and to steep the sunset were unknown, what sort of a world would this be in which to live? We cannot guess, of course. We only get a hint that somehow this something which we call the stable earth with its eternal hills is what it is because we see and hear and feel just the way we do, and not some other way.

In the realm of speculative mathematics men are now talking of a fourth dimension in space as something having a reality and as something to the apprehension of which men shall some time move. But if the table yonder can have something more than length and breadth and thickness, why may there not be a fifth and a sixth dimension and so on to an *n*th dimension of space? Again, the thought of course comes back, Is not our world what it is because we are what we are?

Pursue, he suggests, thought into more subtle lines. Take by way of illustration this doctrine of evolution. Its history is like the history of many great scientific principles. The mind of Greece and the mind of India thought it out as a pure matter of logical relationships centuries before the spade of the palæontologist or the microscope of the embryologist disclosed the series of historic facts. May it be that the structure of the human mind has somehow predetermined a system of logical relationships, something as the nerves have predetermined the spectrum, and man has, after all, but fashioned a world of ideas, of supposed objective relationships, which is really the product of his own creative efficiency? He reaches out for the truth,

he purposes to attain thereto, and in the very forming of the purpose he fashions the world to the mold of his ideals.

The upshot is evident. Man modestly deprecates his power over nature. He, who wondered if he could really drive his team has come perhaps to believe that fashions team and path and law all at once.

The fascination of the logic of such a relation of the world to the modern man attracts him, but its remoteness from daily life gives him pause. For the modern man wishes to be a practical creature, so, now and then, he swings to the other extreme. The world is not my product, I am its. The law of evolution is not the expression of my mental life it is the very iron of the universe. I am the product of this wonderful unfolding whole, part of its part, cog of its cogs, life of its life—twig, radiant blossom, consummated fruit perhaps, but part of its life. "What is man that thou art mindful of him?" He is "but a part of one stupendous whole." The thought that is in me is the welling up into being of a thought that seems to me supremely significant because I *call* it my thought. But thought and life are through the universe. In that far away illimitable time life joined itself with the ultimate substance of the universe, and thought manifested itself throughout the process of its unfolding. My thought is unique only in that it seems to *me* to be the only self-conscious life. Yet this very self-consciousness is but my particular individuation of the eternal consciousness of the whole. My freedom, what is it but the observed fact that I do thus and so? My conscience, what is it but a reminder of the fact that life is pain and that to think myself as other than a phase of an onmoving process is an illusion? Orientals, modern and un-cient have found it easy to think this way.

Unquestionably some such frame of mind is, in the modern man, often engendered by the newer discoveries in the realms of physics and biology, as well as of psychology. A quarter of a century ago we read of nature as a manufactured product with its sixty odd different and permanently distinguishable atoms. The dream of the alchemist was scoffed at that one atom could be transmuted into another, and that a common substance underlay the world. Now men of science talk to us about what we

unlearned may well call the astronomy of the atom. They tell of ultimate electrons that bear to the atomic spaces in which they move a relation akin to that of the planets within the stellar universe, and more than suggest a unity of substance underlying all.

Who shall venture to question what eternal secrets for mind and thought may lie in that which the bulky insignificance of a human being once thought the realm of his free spontaneous decision? This mind of ours, — this self which we have thought as one compacted whole, immune to interference, indissoluble in the midst of change! Beneath this conscious self, men tell us, there lies another self. A self that thinks for us, that determines the goings of our nature, that reveals thoughts we had never consciously harbored, which breaks now and then over the threshold of consciousness and determines us to conduct that we had never consciously willed and never consciously desired. This hidden self that the hypnotist reveals and by means of which he analyzes our personality and brings to harmony a dissociated self and, we dread, may bring into disharmony a personality already in tune. It is a fact that always astounds us when we come to examine it, how much of our thinking is done through and not by us. How helpless we seem in the clutch of the time spirit. And what is the time spirit but the eternal process of reality manifesting through us its nature?

And when do we cease to focalize the process; when the sod falls, or does it perdure in us after the day breaks and the shadows flee away? What is the life immortal? Is it the chant of "the choir invisible" hymning our serviceableness to those who follow, is it the return of the drop to the ocean, is it an eternal individual potency functioning transmissively for a brief period through our brain, is it that the ends we seek, which constitute our very selves, are integral to a perfect, universal end? Is this the life eternal, or is it but a pot of gold under the rainbow, and is hope — not death — the last foe that must be vanquished?

It is not strange that with the suction of such swirling eddies ultimate standards in thought and morals seem to vanish. The true becomes the thing that works. It is no longer an absolute



ideal that allures us. It is a something that fits in today with the present stage of the process of the world.

To such a man as this, whose "willing soul would stay in such a frame as this," so strenuously uncertain and so variegatedly cocksure, What is to be said of his God?

For illumination look at the thought of a century and a half ago and compare it with the thought of the present. The modern man today, we say, is the man through whom the *Zeitgeist* is thinking in the terms of biological evolution. The modern man of that day was the man under the sway of the mechanical determination of the time spirit of that day. We may not praise nor blame John Fiske for thinking the world after the analogy of the flower. Nor Paley for thinking it after the analogy of the watch. It was the *Zeitgeist*, that was thinking through them both.

Paley's thought is called Deistic. God was the creator, the great artificer, and the product of His labors indicated both the nature and the skill of the great craftsman. Now what do we find Deistic thought to do? The perfect God, men said, must have made a perfect universe, and must have perfectly revealed Himself therein. He may thus be perfectly known in His works. So He became banished from the world and now men talk of the eighteenth century God as "the absentee God."

Not so our modern man. For him God is in His world and His world is the perpetual manifestation of His abiding presence. The God whose "splendor flames from sun and star" is the God whose life is the life of the electron and whose determinations are the decisions of the human conscience. Nowadays God is in the process and the process is God. Mark, however, the difference is not in God but in nature. The man of both ages has identified God with nature, but then nature was thought of as complete, and now nature is thought of as in process. Then men stood on the bank. Now they float with the stream. Then the thought of God went backward to a perfect original revelation by the already perfect God, in man, and in a finished world. Now the thought of man goes forward to God perfecting Himself through the progress of history, to man in every age as the necessary product for that age, and to an unfinished world still in process.

The difference is tremendous. But one may note two fundamental points of similarity, the first is that God, as known by man, is conceived of as primarily cognizable through nature. The second is that the limits to the knowledge of God are set by the limits of the knowledge of nature. To these a third resemblance may be added, — this is the identity in each of the relations of both man and nature to God, so that man becomes part of nature, determined by the static or progressive law of its being.

Now nothing could be less expedient than to question the propriety of the effort to move in thought up through nature to nature's God. Nor should one deny the legitimacy of using the knowledge of man, got from history and from psychological and ethical analysis, as interpretative of the character of God. To do this is an indispensable element in all serious efforts at speculative construction. If God is, indeed, to be One who is worthy of adoration, — One who is a proper object to whom prayer can be addressed, He *must* be conceived in some sort of adequate relation to the universe in which the worshiper is placed, and where the Deity must operate if He is to operate at all.

It is one of the most fatuous but frequent logical processes of the modern man to define God in terms of a little bit of an eighteenth century universe and then either to demand that to Him a twentieth century man shall pray, or else to deny to the twentieth century man the right of praying at all. A twentieth century God must be as big as a twentieth century universe. We cannot be satisfied to rationalize our religion by contracting our God to infantile proportions, and then offering Him to the blazing Moloch of metaphysical speculation.

Nor can we escape the effort at an intellectual definition of God by seeking refuge in the emotional passivity of the agnostic mystic, and trying to conceive Him as a being who may be felt, but who cannot be thought. God deserves to be an object of thought—hard, clear, consecutive, scientific, speculative thought.

So long as God is thought of as related to the world in which man lives, so long must He be defined in terms of present knowledge in respect to that world. No matter how sacred the idea of God may be, no definition of Him in terms of the universe to which He is related is sacrosanct. We may define an atom as

an ultimate particle of a primitive element, as a force vortex, as a universe of electrons — or we may in various ways change its definition ; but because the atom is re-defined it does not smash science, it only shows that the function of a definition is simply to compact into small compass knowledge already on hand. To re-define God in relation to the universe is simply to get outside the walls of the Inquisition and insist that the world does move. This, the modern man is doing in all sorts of ways, some of them illuminating, some of them obfuscating, some of them identifying God with the universe and some of them putting Him out of all relation to it. Sometimes thinking Him monistically and sometimes polytheistically.

Now we have repeatedly characterized our modern man as a sort of concrete universal, as feeling himself constrained in his totality to give expression, more or less unconsciously, to the various phases of the historic forces which he focalizes or epitomizes. One of the manifestations of this historical self-consciousness is his clarified appreciation of the significance of the religious life and of the religious experience as opening a door to real knowledge. The various studies into the varieties of religious experience, into the history of religion and into its psychology, have been leading men to declare that these religious experiences are neither simply phases of the thought-life of man, nor eccentric phenomena of the emotions ; but that it has been their function to lead men into the real presence of a real God. Some will emphasize the religious functioning of the individual and some the religious functioning of society ; some will interpret religion idealistically as " a state induced in self-consciousness by man's sense of his own insignificance and imperfection, as contrasted with the high vocation revealed to him by his ardent if froward ideals," others will interpret it realistically as a self-manifestation, a revelation, of God ; but throughout there is the common note of the significance, value, meaning of this manner of human functioning as presenting God as its objective correlate with all of objective reality that any phase of human functioning can apprehend, bestow upon, or assert with respect to its end.

We must never forget that the world owes the idea of God not to science or philosophy or even to theology — but to Re-

ligion. That "God" is fundamentally a religious word and that to invalidate the knowledge of God got through the religious experience by means of the reconstruction of the concept in terms of science or philosophy is simply to dereligionate God. It is much like talking about the spectrum out beyond the red and the violet after you have denied the existence of the spectrum between the two. The inescapable fact in respect to the man universal is that he has always been religious. God has always walked with him in the cool of the day, wherever his Eden has been.

Both the passion of man's heart and the constraints of his conscience swing him with a mighty and persuasive compulsion to the search for something that is not the universe,—that is not law or chance or change. Nature read as static substance or as plastic process has not satisfied man. He has wanted something other, and the want has found its supply. And the supply his want has received has given to him a conviction of its reality analogous to that which one experiences when in need of light, he turns the electric switch and sees. He has knocked and it has been opened to him. He has sought and he has found.

One other problem has faced the modern man. He has asked What concept shall he use in the effort to define this objective correlate of his religious experience. He has said, "the starry heavens a shining frame their great original proclaim," and has called it cause, first cause, creator. He has said it is the Absolute, the ultimate substance, the universal reason, the ideal of all ideals, the inclusive system of ends, the climactic summation of all meanings. In multitudinous ways he has sought to define this object in terms suggested by an interpretation of the Universe. But the religious consciousness of all the ages, welling up through the modern man, has protested, Nay! The God I find is a being who can love and abhor, who can bless and ban me, ME as I imagine myself all alone amid the universe in His august presence, me as I discern myself to be interlocked with my fellow man in social relations, me as I find myself in a world which I can subjugate only by learning how to be increasingly docile to its iron decrees. The religious consciousness seeks a God to whom the whole perimeter of man's being reacts. Not simply a being

thought in terms of plasmic cells and muscle strains and the whole physical, chemical, and vital projection of man's dynamic efficiency. Not a being blindly striving to attain an unseen end, not even a consummated realization of ideal logical relationships. Only one concept unifies the object of the religious consciousness in every age,—it is the concept of personality. Whatever may be true of God interpreted in terms of the universe as differently apprehended, the God of the religious consciousness of the man universal cannot be infra-personal or supra-personal. for personality is precisely the objective correlate of religion.

The most modern man of all mankind walked the streets of Jerusalem something less than nineteen hundred years ago. His concrete universality precipitated the perfected religious consciousness of humanity in that most personal of all appellations, and taught those like-minded with him to say "Our Father." In that word the ripened universality of our modernity most accurately, exquisitely, and splendidly reveals itself.

It is not through the scorching of its swift flying fads, nor through the multiplicity of its intricate negations or its mystical theosophies, not through the self-complacent despair of its agnosticisms nor through the adamant fluidity of its protoplasmic processes, it is not even through the massive brilliancy of its logical architectonic that the modern man in the modern world will see himself in his full proportions. It is only when he passes through the doorway of religious experience and enters the palace of Divine Love that he can place himself before the mirror of reality. Then he beholds himself a Son of God and with bowed head he murmurs in reverent amazement, "*c'est moi.* 'Tis I, The Modern Man."

ARTHUR L. GILLET.

*Hartford, Conn.*

## THE CATECHETICAL CLASS IN THE LUTHERAN CHURCH.

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The Catechetical Class is one of the distinctive features of Lutheranism. It is an institution in which the Lutheran Church takes great pride. Not that she is the only one, even among the Protestant denominations, that includes the Catechetical Class in her departments of work; but she has used it from the beginning of her history so consistently, and has placed such great emphasis upon it, that it has come to be one of her distinguishing glories.

By the Catechetical Class we mean, briefly, the group of boys and girls which a pastor meets weekly for about six months out of one or two years, for the specific purpose of preparing them for church membership. It is really only one phase of Catechetics, the comprehensive term which includes the Church's entire work of religious instruction. In its wide sense Catechetics embraces the religious instruction imparted in the *Volks-schulen* of Germany and the parochial schools of this country, as well as that given in the Sunday Schools and similar organizations. But the Catechetical Class may be said to constitute the climax of all this preliminary religious instruction—it is the immediate stepping-stone to full membership in the Church.

The roots of the Catechetical Class must be sought in the earliest agencies of religious instruction and nurture. Though we cannot find that formal catechization existed among the ancient Hebrews or the primitive Christians, yet we may turn to the records of these standard religionists and see it in embryo. The great emphasis which both Jesus and the Apostles put upon teaching, is doubtless the real basis for the more formal catechetics that later developed in the Church. The Church has simply been trying to heed the immortal command of her Lord, "Feed my lambs."

It would be interesting to trace this development down through the centuries, but the scope of this paper makes that impossible. Let me, however, call attention to a few facts in that development to show that catechization is no novelty in the Christian Church. Singular as it may seem, it was during the Middle Ages, when religious education suffered neglect because of the emphasis placed upon ritualism, that catechetical works in the stricter sense began to make their appearance. In the pre-Reformation period strenuous calls were made for the restoration of catechetical instruction, and the great religious leaders — the Waldenses, Wiclif, Huss, Savonarola — all wrote catechisms for their people.

The leaders of the Reformation gave a new impulse to catechetics. During a visitation of the churches in Electoral Saxony, Luther was greatly moved because of the lamentable condition of the religious instruction of children; in 1529, therefore, he published his Small Catechism and strongly urged all pastors to give the children under their care, regular and systematic instruction along the lines indicated in this book. The example set by Luther was followed by the other great Reformers, and a complete transformation in the religious training of the people was the result. In 1536 Calvin wrote the Genevan Catechism; in 1563 appeared the Heidelberg Catechism; and later came the Anglican, the Westminster and other Catechisms.

The impulse given catechetics by these Reformation leaders has never ceased to make itself felt — though only a portion of the Protestant Church has followed closely the prescriptions of the Reformers.

It is clear, of course, that the fundamental idea of catechization does not limit the catechist to a particular text-book or method of instruction. The fact is, there has been great freedom exercised here, even among those who follow most closely the teaching of the Reformers. And yet it is precisely at this point, that serious misconceptions have arisen regarding the Catechetical Class that have been greatly to its detriment. We see this reflected in our dictionaries. Catechetics is defined as "a method of teaching by means of questions and answers; a

catechism is an elementary book containing a summary of principles in religion reduced to the form of questions and answers."

Now the meaning of the Greek word, *κατηχέειν*, from which the English 'catechetics' is derived, is simply, "the making of an oral communication to another, or the instruction of another"; and that is the sense in which it was used in New Testament times. Those ancient catechisms that were reduced to the form of questions and answers, were put in that form simply because their writers regarded the Socratic method as the best method of instruction. As a result, however, there are those who, on the one hand, have slavishly adhered to this method, in the face of newer pedagogical methods; and on the other hand, those who have repudiated the Catechetical Class, because it seemed ill adapted to present needs and conditions, not realizing that it is a flexible institution in the fullest sense of the word. The Catechetical Class needs for its efficiency the most scientific pedagogy, let no one, therefore, reject it because its ancient text-books and methods are unsatisfactory for our day; and let no catechist any longer refuse to avail himself of the very best means and methods at his disposal.

The Lutheran Church has always used Luther's Small Catechism as the basis of its Catechetical Class work. That is, it is the foundation upon which the Church has built a more or less elaborate superstructure. The arrangement of the Small Catechism is Decalogue, Creed, and Lord's Prayer, with supplemental chapters on Baptism and the Lord's Supper. Luther himself felt that it "contained the entire doctrine necessary to be known by every Christian for salvation," and there can be no doubt that it has been the means of inestimable good. But that it is too compact, too sparing in its explanations, not well adapted as a text-book for catechetical work, has long been recognized by the various branches of the Church; and with a view to remedying these defects, they have, in many cases, provided for their people a catechism that they feel is adapted to their needs: Luther's is not set aside — it is simply supplemented.

It would be inaccurate to say that every Lutheran pastor in this country conducts a Catechetical Class. The fact is, many of the pastors in the Anglicized portion of the Church have



neglected it. Especially was this the case when the revivalistic method was in vogue in various Protestant churches throughout the country. But today it may be said that it is an unusual thing to find a Lutheran church that does not include the Catechetical Class among its activities. The German and Scandinavian portions of the Church — constituting about five-sixths of the total membership — are very rigid in the requirement of this department of their work. Most of these have parochial schools, as well, in which religious instruction receives a prominent place.

But very little has thus far been said as to the real aim of the Catechetical Class. What is its specific object? As has been comprehensively stated, it is to prepare for intelligent church membership. It is to give systematic instruction in the fundamental doctrines of Christianity; to explain the significance of the Sacraments and what is involved in uniting with the Church. It is to awaken in the heart of the catechumen a sincere love of Christ and a hatred of all that is sinful and unclean; to at least begin the process of soul-cultivation by making it susceptible to the Spirit's influence. It is to stir the catechumen's will to resoluteness in favor of the things of God. In short, it is to put children in the way of becoming genuine, mature Christians, and to get them in readiness for fellowship with the Church. What object could be more worthy? To devote one hour a week for six to twelve months specifically to the accomplishment of this aim — that is the real mission, the splendid task, of the Catechetical Class.

The question now arises, What are the results of this system? Its aim is indeed lofty, but what can be said as to the practical working of it in the Lutheran Church? Do the results justify its continuance? These are perfectly fair and proper questions, but it is difficult to answer them. It must be remembered that the Catechetical Class is but one of several factors in the Christianizing process. The Lutheran Church has its parochial schools, Sunday Schools, young people's societies, — all of them contributing their quota, — and it is not easy to determine the distinctive fruits of the Catechetical Class. In my attempt to do so, I have not relied solely upon my own observations, but have sought the co-operation of some representative Lutherans

of experience and wider observation. I wrote also to some leading representatives of the other great denominations, — such as Prof. George Albert Coe, of Union, President Stewart, of Auburn, Dean Stewart, of Rochester, Prof. Fiske, of Oberlin, President McClure, of McCormick, — to learn whether, in their opinion, there is any real place for the Catechetical Class in religious education — whether it is not superfluous alongside a well-conducted Sunday School.

Lutherans are agreed that much excellent fruit can be shown from the catechetical system. Entrance upon the Christian life through growth rather than through cataclysmic conversion; a deep reverence for and growing appreciation of Biblical doctrine; a strong sense of the importance of the Sacraments; the conviction that religion rests upon an intellectual basis, as well as an emotional, — these are the good results that may and do accrue to those who have passed through the Catechetical Class. The intimate relation between a pastor and the youth of his parish, that is thus formed, is also worthy of note — a relation which no pastor should fail to establish.

Of course there follows a numerical growth of the Church, but it is quite probable that this growth would occur by the use of such methods as are employed by churches in which the Catechetical Class does not exist. It is true, the Lutheran Church grew remarkably from 1890 to 1906, when the last Church census was taken. The 1,231,000 members in 1890 increased to 2,112,000 in 1906 — an increase of 71.6%, as over against an increase of 52.5% among the Baptists, 43.3% among the Presbyterians, 36.6% among the Congregationalists, 25.3% among the Methodists. But we are disposed to agree with the statement in the report of the Census Bureau, which reads, "The recent extraordinary growth of the Lutheran communion in this country is due primarily to immigration from Lutheran countries, a large proportion of American Lutherans being either German immigrants or the offspring of German immigrants. There are also large bodies of Swedish, Norwegian, and Danish Lutherans, and a number from Finland and other European countries."

Instead of being able to say, that to the catechetical system

may be attributed the numerical growth of the Church, we must note the astonishing fact that "the church-records of the older congregations, in only too many instances, tell a sad, sad story of lapses and losses. And, stranger still, the saddest of all stories are told all too often by the records of those foreign-speaking congregations which claim to be the most strict and thorough in their catechization. Some of the pastors of these congregations are frank enough to admit that if they can hold 25% of those whom they confirm they are well pleased. Others admit that they can count on holding only 10% . . . When we fearlessly face the facts and frankly admit them, we must say that the Lutheran Church has been catechizing and confirming a large, an alarmingly large, proportion of her children into the world. (Gerberding: *The Lutheran Catechist*.)

We have come now to the unfortunate and positively bad results with which the Lutheran Church must reckon in its catechetical work. These we may summarize as follows: A tendency to formalism and a merely intellectual attitude toward religion; a disposition to make the Church an end in itself, rather than an organ in the development of the Kingdom of God; such emphasis upon denominational distinctions, as to beget and foster a bigoted and unchristian rather than a wholesome, denominational consciousness.

In this connection the statement of one of the leading Lutheran ministers of New York is of great significance: "In my ministry on the East Side I made use for thirty years of the traditional agency for the instruction of children—the Sunday School, with additional week-day classes in the catechism, for the older children from twelve to fourteen years of age. But so far as a permanent religious influence upon the great majority of the children is concerned, the results were not satisfactory."

The ordinance known as Confirmation has been alluded to thus far merely in an incidental way. It is the ceremony which closes the regular and stated lessons and recitations of the Catechetical Class. In the Roman and Greek Catholic churches it is a sacrament, but the Lutheran Reformers unanimously rejected its sacramental character. However, the point that we wish to make here is that this ceremony, which is intended

simply to admit the children of the Church into full communicant membership, has suffered great abuse and led to most unfortunate results. This is especially true in the German and Scandinavian portions of the Church. "Confirmation is regarded as a kind of graduation from religious instruction. The confirmant is promised a new suit, a new dress, a watch, or both. After Confirmation there is a feast for those confirmed, and it is not unheard of that they have a social dance. There follows the tendency to give up Sunday School and Church attendance, the being done with religious instruction." (Gerberding, *op. cit.*)

Now these are very distressing facts. It must be apparent, however, that it is not the catechetical system *per se* that is at fault. It is the factors that have entered into the practical working of the system that must be held responsible. Is not the whole ecclesiastical and pedagogical system, with which the Catechetical Class is vitally connected, to be held responsible?

Too many of the catechists have been poor pedagogues. They have followed, for instance, the method prescribed in most of the ancient catechisms, already referred to, which, as the New York minister just quoted says, "is an unnatural way of acquiring knowledge. We would not teach Chemistry or Mathematics, not even History or Biography, by this method. Again it has no religious quality. The child may believe the statement, or as much of it as it can remember, upon the authority of the teacher. Some time or other, perhaps, the statement will be verified in its own experience. The catechism will then get the credit for it. But until then, and in many cases permanently, the information is an undigested security."

There can be no doubt that there is a place for the Catechetical Class, properly conducted. From the letters that I have received, it would seem that all the leading denominations are increasingly giving attention to the good things for which the Catechetical Class stands. The work may not be organized under that name, in all cases — some, for instance, have what they call "Pastor's Classes"; others may so organize their Sunday Schools as to cover the same ground. Prof. Coe feels that "*normally* the Sunday School would train the future members of the Church in knowledge of the Bible, Church history, and the obligations of Church membership."

On the other hand, the *Christian Advocate* says, "Were the Sunday School absolutely perfect in government, in teaching force, in system, in punctuality, one hour a week would not suffice, without other means, to make a permanent impression upon any but a small minority of the scholars. What, then, can be expected when it is impossible to suppose that the Sunday Schools answer the description here supposed?" This belief is coupled with two others: "First, that in the public schools there is no religious teaching of any kind worth the name, and that there never will be any more than there is now. Second, that home teaching by Christians is much less than it was."

It becomes evident that the Catechetical Class is involved in the entire educational system, or rather, educational problem. And of all problems there is none more deserving of our most serious attention. Let me give, in closing, the resolution passed in 1905 at the meeting of the Inter-Church Conference in New York, at which twenty-nine Protestant Churches of America were represented. It will give an idea of how the religious educators are trying to solve this problem:

"Resolved, That in view of the need of more systematic education in religion, we recommend for the favorable consideration of the Public School authorities of the country, the proposal to allow the children to absent themselves without detriment from the public schools on Wednesday or on some other afternoon of the school week, for the purpose of attending religious instruction in their own churches; and we urge upon the churches the advisability of availing themselves of the opportunity so granted to give such instruction, in addition to that given on Sunday."

This doubtless suggests a number of questions to the mind, but we have not the time to consider them now. If one wishes to study the problem more fully, he may be recommended to read the book by Dr. G. U. Wenner entitled *Religious Education and the Public School*, recently published. The author is the Chairman of the Committee that drew up the resolution given above, and probably its strongest advocate; he is the Lutheran minister of New York quoted above. This last fact is mentioned to show plainly that wide-awake Lutherans do

not regard their system of catechization, as it has generally been practiced in the past, as the solution of the perplexing question of religious instruction. However, may not the continuance of the system, in spite of its deficiencies in practice, have done much to press to the front this burning problem of religious education that is now confronting the Church Universal? And inasmuch as the system is a flexible one, capable of adapting itself to the most improved methods and most competent pedagogues, it may well be perpetuated, in the hope that it may yet see its high and perfectly adequate aims realized, — so that we need no longer face the awful fact that “multitudes of the children of the Church are dying or growing up without being brought to the knowledge of Christ.”

GEORGE EDGAR WOLFE.

*Hartford, Conn.*

## In the Book-World

There has long been need of a complete modern English commentary on the Book of Genesis. The translations of Delitzsch and of Dillmann, though full of learning, are now antiquated, and the commentaries of Driver and of Bennett are too brief to serve the needs of the special student. Even in German the recent commentaries of Gunkel and of Duhm are brief and unsatisfactory in comparison with their elaborate predecessors. Accordingly, it is with great satisfaction that we welcome the elaborate *Commentary on Genesis*, of 550 closely printed pages, by Professor Skinner of Westminster College, Cambridge. It sustains in every respect the high character of the "International Critical Commentary," as represented by such works as Driver's "Deuteronomy" and Moore's "Judges." Professor Skinner is convinced of the correctness of the modern critical analysis of the Pentateuch, and its results underlie all of his exegesis. In the critique of the traditions he has an open mind to the investigations of modern scholarship, but he is cautious in formulating conclusions. He recognizes that the material which has been taken up into the Book of Genesis is exceedingly complex. Mythology, history and philosophy have united in the production of the stories, and these have come down through many different lines of transmission. Some are of old Hebrew origin, some Canaanite, Egyptian or Babylonian, while still others were developed after the conquest of Canaan. When it comes to deciding between these different sources, he is usually unable to make up his mind. Thus, whether the stories of the patriarchs are to be interpreted tribally, individually, or mythologically, he is frequently in doubt. The views of the different schools are stated fully and fairly, but the conclusion is that we are unable to decide which theory should be adopted. This gives the book a rather negative tone, but perhaps it is well that one should maintain this cautious attitude. We are far from having reached any such consensus of opinion about the origin of the traditions as has been reached in regard to the literary composition of the Book of Genesis. In the case of Abraham, Skinner maintains that he is an historical personage, but he does this in hesitating manner, and fails to bring forward any more conclusive evidence than the distinctness with which the personality of Abraham stands out in tradition. He admits, however, that mythical and tribal elements have attached themselves freely to his name. The notes are worked out with the utmost thoroughness and there are extensive *excursus* in fine print giving complete information in regard to the modern archaeological and philological investigation of special points. Students of theology are to be congratulated on having such a cautious and careful work upon

this most interesting of all the books of the Old Testament. (Scribners, pp. lxvii, 551. \$3.00.)

L. B. P.

The *Commentary on the Book of Chronicles* in the "International Critical Commentary" is written by Professor Edward L. Curtis of Yale Divinity School, with the assistance of Dr. Albert A. Madsen. It is an elaborate and learned work, worthy of a place in this notable series of commentaries. The author holds the usual view, that Chronicles, Ezra and Nehemiah were originally one work, but unfortunately he does not himself write the commentary on Ezra and Nehemiah, so that there is a certain deficiency in the discussion which would not be felt, if he had written a single introduction to the three books. As to the date of the work, he holds that it was written about 300 B. C., and that the author was a Levite who belonged to the same school of thought as the compiler of the Priestly Code. He delights in all that pertains to the sanctuary, and has the same fondness for statistics, lists of names, and exaggeration of figures. He has such a strong dogmatic bias that he modifies the older historical material freely in order to represent the Priestly Code as in force during the entire pre-exilic period. The work as a whole is a tendency-writing of little historical value. Yet at the same time some ancient facts that have trickled down through oral or written tradition are preserved amid the amplifications and embellishments. The chronicler's main sources were our present canonical books. These he used directly, and did not have access to their sources. He had also a book entitled: "The Book of the Chronicles of the Kings of Israel and Judah," which was a midrash-like history similar to his own. The various prophetic writings cited by him were only sections of this history. The details of the commentary are carefully worked out with thorough textual, philological and grammatical apparatus. This volume fills a long-felt need of students who are not able to use the German language. (Scribners, pp. xxii, 534. \$3.00.)

The commentary on the *Book of Isaiah* in "The Bible for Home and School" is by Professor John Edgar McFadyen, formerly of Toronto, and now the successor of Professor George Adam Smith of Glasgow. According to the plan of this series, the text of the Revised Version is printed in poetic or prose form, as the case may be, at the head of the page, and the notes stand in small type at the bottom. It seems strange that this effete method of making a commentary should be retained. Everyone has access to the Revised Version, and there is no sense in devoting half of the book to a reprinting of its text. What we should have is an original translation by the author of the commentary, in which he could express the larger part of the results of his study, and remove the errors which tradition has retained even in the Revised Version. Instead of this, he is now compelled to devote half his notes to correcting the translation of the Revised Version, so that little or no room is left for critical and historical comments. Dr. McFadyen has done the best that he could under the bad system that was imposed upon him. The notes are concise and clear, and contain all the most



important facts. In the dating of the prophecies he belongs unreservedly to the modern school, assigning the whole of the latter half of the book, and large sections of the first half, to the post-exilic period. This little volume places in an attractive form before untechnical students the results of the best modern scholarship. (Macmillan, pp. xiii. 423. 90 cts.)

L. B. P.

Mr. Harold M. Wiener, a barrister-at-law of Lincoln's Inn, London, has published in recent years in the "Bibliotheca Sacra" and the "Churchman" a number of attacks on the current theories of the Pentateuch. He now gathers up his conclusions in a pamphlet entitled *The Origin of the Pentateuch*. At the outset he states a number of the problems of the Pentateuch, and maintains that the modern theory offers no satisfactory solution. His own view is that the inconsistencies and doubling of the Pentateuch narrative are to be explained by textual corruption, or by the assumption of erroneous glosses added to the text by a later commentator. By these means he endeavors to set aside the literary evidence for the existence of four main documents. The argument from the development of the sanctuary in the codes he answers by the assumption that although sacrifice was permitted from the beginning at local sanctuaries, priestly sacrifice might be offered only at the one central sanctuary. The apparent development of the priesthood he refutes by the assumption that the words "the Levites" added after "the priests" in Deuteronomy is an erroneous gloss of a later editor. Originally the priests and the Levites were distinct, as in the Priestly Code; but the glossator in Deuteronomy confused their functions, and Ezekiel in his degradation of the Levites from the priesthood merely restored the original condition. By such methods Mr. Wiener thinks that the problem of the Pentateuch can be solved more easily than by the modern documentary theory, and that consequently the Mosaic authorship of the Pentateuch may still be maintained. Whether adherents of the traditional position will welcome a defense that makes such wholesale use of textual corruption and glosses remain to be seen. (Bibliotheca Sacra, pp. 159. 40 cts.)

L. B. P.

A series of *Pictures of Life and Thought in the Apostolic Church* comes to hand from the pen of Sir William M. Ramsay. The work is based on the Book of the Acts and consists of a vivid exposition of the central ideas in a sequence of passages. The larger part of the book appeared during the year 1909 in the Sunday School Times, as expositions of the current Sunday School lessons. Although there is little new in treatment or substance, the book is well worth reading. It helps to bring out the rich and fascinating character of Luke's story of the Early Church. Professor Ramsay has done more than any living man to demonstrate the surpassing merit of the Book of the Acts as an historical work, and to give it high rank among the documents of primitive Christianity. (Sunday School Times Co., pp. 420. \$1.50.)

E. K. M.

An excellent title for a good book is *Medical Men in the Time of Christ*. Dr. Robert N. Wilson has taken the title, but has failed to

give us the desired book. He was doomed to failure both for lack of mastery of his subject and for his slipshod method of handling it. He backs and fills and flounders. The doctor turns aside to instruct us in the political history of the times and calls his meager and faulty sketch "Lay conditions surrounding medical men before and in the time of Christ (Chap. II)." The treatment of the subject of Chapter V ("The Master Physician"), is utterly inadequate and incredibly weak. And "Luke the Physician" fares little better. (Sunday School Times Co., pp. 157. \$1.00.)

E. K. M.

Professor Albert S. Cook's *The Authorized Version of the Bible and its Influence* is an expanded reprint of chapters contributed to "The Cambridge History of English Literature." He shows that the Bible has the constitution and qualities of a classic because of the depth, comprehensiveness, and vigor of the one increasing purpose running through it all. It is not only great as a Hebrew classic but retains this quality in translations because of its treatment of a subject of universal interest in a concrete and picturesque way. The translations into English before the Authorized Version are briefly considered and their main features pointed out. Then there is a comparison between the Authorized Version and writers of the seventeenth century for the purpose of showing the superiority of the translators in their use of the English language, and finally the influence of the translation is shown on later literature. (Putnam, pp. 80. \$1.00.)

C. M. G.

In these pages only a word of acknowledgment is necessary for the new volume of Professor Margoliouth's edition of Yaqut's *Dictionary of Learned Men* in the Gibb Memorial Series. We have in it a short volume, reckoned as iii, part i in the present edition, and there follows a gap of about a volume and a half in the manuscript so far known to exist. It is greatly to be desired that this gap should be filled, and the quest is by no means hopeless. Manuscript of works long supposed to be lost are turning up in the oddest and most unexpected places, and these lines are written in the hope that any reader of this magazine who may happen to know of the existence of oriental manuscripts still uncatalogued will do what he can to have them examined. (London: Lugac & Co., pp. xvi, 220. 5/.)

D. B. M.

There are two ways of approaching the question of church unity. One is by trying to have all followers of Christ accept some one statement of belief. The other is to allow each one to hold his own opinions and for all to meet on the common ground of loyalty to Jesus Christ. Rev. J. C. Barry's *Ideals and Principles of Church Reform* is a contribution to the solution of the question in the second of these two ways. He presents the view that the first step toward unity is to be taken by the local churches, and that the way to unity is not in the acceptance of any one system of doctrine but in the combination of all the local churches through the simplest possible creed, and that the unity should be a spiritual one; that all the creed necessary is the sincere love of

Christ. He believes that all the churches of a community could be united in this way and the reproach which now rests upon the Church because of its divided condition and consequent weakness would be removed. By doing this we should only be going back to the conditions which existed in the primitive churches. The present divisions are due to the Reformation when an infallible book was put in the place of an infallible Church for the definition of the form of government. Mr. Barry places a needed emphasis on the desirability of the union of the local churches. (Imported by Scribners, pp. 205. \$1.25 net.)

C. M. G.

As a contribution to Church History, Dr. Robert Ellis Thompson has written *The Historic Episcopate*. He traces the development of the Episcopate from its beginning and makes a convincing presentation of what has been shown many times, that the apostolic succession is incapable of proof. There is no warrant for the episcopal view in the New Testament or early Christianity. Dr. Thompson's object is not merely to prove this fact, which is now very generally accepted, but to remind the Episcopalians that by their insistence upon this unproven assumption they are blocking the way of the unity which they so much desire; that it is useless for them to insist upon the apostolic succession which can never be proven and would be of little value if it could be. This book is the result of fifty years' study of the question. It is worthy the careful attention of all who are looking for the time when the Church will be one. (Westminster Press, pp. 317. \$1.50.)

C. M. G.

Not many members of our churches are familiar with the history of their denomination and their loyalty is weakened by that fact. Any one who is familiar with the fundamental principles of Congregationalism will be a better worker in his church from that fact. For that reason Dr. C. E. Jefferson's little book on *Congregationalism* is a welcome addition to the literature on the subject. It can be read in a few minutes but presents just what every Congregationalist ought to know about his church. It is an inspiring presentation of the meaning of Congregationalism as seen in its history. (Pilgrim Press, pp. 32. 25 cts.)

C. M. G.

*The Story of the American Board* by Secretary William E. Strong, D.D., does not pretend to be the history of the Board nor of the separate missions. His task was to present in a volume of moderate size a popular but scientific review of what had been accomplished during the first century of the work of the oldest of our missionary societies. Such a task is a question of the wise selection of material, the rejection of much that is important, condensing what is left, and presenting the residue in such a way that the results will be interesting with nothing of prime importance left out. Dr. Strong has succeeded remarkably well. No one will question the interesting nature of the work from beginning to end, and the selection of material to be included shows great

care and skill. There are three main divisions: the Planting from 1810 to 1850. The Watering, 1850 to 1880. The Increase, 1880 to 1910. Each mission is presented in a way that makes clear its beginning, growth in the different periods and present conditions and prospects. A feature worthy of note is the excellent series of sixteen maps. They are equal to those in a first-class atlas and show the situation of the stations and outstations of the Board. This feature alone would make the book a valuable reference work. The illustrations have a reason for their existence. They present to us the likenesses of some of the earlier workers both in the home office and the foreign field, and also show us the buildings, phases of industrial work and other forms of missionary activity. Another point worth noting is that there is an excellent index. This will greatly increase the value of the work as a book of reference. It will enable the student to settle quickly many questions about the fields and the workers. There are three valuable appendices, giving a statistical view of the Missions of the Board in 1909-1910, a list of the officers from the beginning with their terms of service, and a list of the Institutions founded or inspired by the Board. Every minister of our denomination needs *The Story of the American Board* because it would be an inspiration to him to see what had been accomplished in the hundred years. He also needs it as a constant reference work. If our educated laymen would read it the cause of missions would be greatly helped. (Pilgrim Press, pp. xv, 523. \$1.75.) C. M. T.

In 1849 S. D. Woods, then a boy three years old, went with his parents to California. He grew up and prospered with the new state, serving as member of Congress for many years. Most of the emigrants who went out in 1849 were adults and have long since passed away, but it has been the rare privilege of Mr. Woods to see the marvelous changes through which the extreme west has passed in the course of more than sixty years. *Lights and Shadows of Life on the Pacific Coast* is a review of these changes. Mr. Woods writes out of his experience as school-boy, school-teacher, business man and one who has been a keen observer of men and nature. He tells of the changes which have come in the coast cities. The men who were leaders in the new state are brought vividly before us. This book is of more than usual interest because it brings to us a condition of affairs that has passed away. It is of permanent value because written by a man who was a part of the history which he wrote. (Funk and Wagnalls, pp. 474. \$1.20.)

C. M. G.

We believe that there will be a wide and warm welcome for Professor Walter Rauschenbusch's collection of devotions, *For God and the People*, the special peculiarity of which is indicated by the subtitle, "Prayers for the Social Awakening." It consists of an interesting introduction, in which it is contended that the Lord's Prayer, "recognized as the purest expression of the mind of Jesus," can be rightly understood and used only when its *social* note is fully perceived; and a series of about fifty prayers, grouped under these five heads: For Morning, Noon and

Night; Praise and Thanksgiving; For Social Groups and Classes; Prayers of Wrath; On the Progress of Humanity. Most striking, doubtless, are the studies offered under the third and fifth heads. The third, for instance, contains intercessions for children, immigrants and working-people, leaders in industry, government and letters, professional men like doctors, ministers and teachers, as well as "For the Idle," "For all True Lovers," and one headed "Morituri Te Salutant." The fifth dwells much upon the individual's part in the general welfare, and on institutions like the church, the city, and "the co-operative commonwealth."

As all who have come to know the type of the author's mind would expect there is a wealth of earnest and sensible spirituality embodied in these pages. There can be no doubt as to the depth of conviction or the passion of consecration whence his expression springs. His ways of utterance in these remarkable prayers are studiously unconventional in the sense that they are devoid of the traditionally liturgical tone (even to the point of not using much Biblical phraseology), and are also free from a self-conscious straining after literary effect. Yet they are eminently dignified and intensely noble, and, on the whole, they have such warm beauty as properly inheres in the straightforward declaration of a strong and balanced nature. In such prayers as these it is always a danger that the writer's homiletic or didactic purpose—the insistence upon some topic or way of thinking, for example, that he believes or fears will be slighted—will so declare itself as to suggest that the purely devotional attitude, with its eyes fixed upon the God to whom the words are addressed, shall seem only a rhetorical subterfuge, the real attitude being that of teaching or admonition, with its eyes resting upon imagined human users or auditors. In general, this obvious danger is skillfully avoided. Yet, at the same time, it is most impressive, as one reads, to view the spectacle of a soul that has been so deeply stirred revealing itself, so to speak, in action before us. For this self-declaration we may well give thanks.

The typographical dress of the book is strikingly attractive. (Pilgrim Press, pp. 126. \$1.00.) W. S. P.

*Early Ideals of Righteousness* is a volume of three essays by Professors Kennett, Gwatkin and Mrs. Adam, handling respectively the Hebrew, the Greek and the Roman views, and delivered before a class of Biblical students at Girton College, Cambridge, in the vacation term of 1909. Professor Kennett's essay labors throughout to present the Hebrew view of holiness and sin and guilt and doom as strictly "natural," not ethical, all turning on things "ceremonial," and all proceeding "inevitably," so that "suffering" and "punishment" were "practically synonymous," all involving that in the Hebrew mind an event like a modern mine explosion would be "regarded as the result of a sentence pronounced by a Divine Judge." And though the professor says that this conception "began to shock men's ideas of justice," dating this change of thought as first arising in the latter part of the seventh century B. C., yet he says the Hebrews "never got over the idea that God requires

what is actually done rather than what the heart has desired to do." All proceeded "automatically." And so, for illustration, "forgiveness is so to speak the sterilizing of the infection which produces disease and death." This, and such as this, is affirmed to be the "historical meaning of the Old Testament." To a professor who will talk thus with the Hebrew prophet Hosea right before his eyes, no further words are of any use.

In most notable contrast with the above, Mrs. Adam's main thesis is an exposition from the great Greek writers of their common faith in the deep and universal affinity of God and men, including in her affirmation even the thought of Aristotle, though frankly noting the pessimism of Hesiod and the prevailing skepticism of Euripides.

Professor Gwatkin's main thesis, in his interpretation of the Roman ideal, affirms that for six and twenty centuries the main ideal, the standard of duty, whether facing Greece or Egypt, Syria or Persia, paganism or Christianity, has been "neither a philosophy nor a life, but the discipline of a state." He traces through the centuries the story of the action and reaction of Rome and the rest of the world, finding in all stages and forms, the same imperial claims, the same civic ideal of righteousness. This same civic ideal marks the papal Rome of today. As of old, obedience to Rome is the all embracing ideal of duty, and the crime of disobedience to Rome is the sum of all sin.

As is apparent, the book is a strange conglomerate. As a whole it is in no way helpful. That is, the promise in the title of the book is disappointing. The three writers are almost violently diverse. The theme is vastly greater than the book. The demands of the theme have not been met. They have not been approached. They have not been discerned. A truer survey and a fairer handling would have issued in a profounder unity. (Imported by Scribners, pp. 85. \$1.00.) c. s. b.

Professor Thomas C. Hall's *History of Ethics Within Organized Christianity* is a splendidly masterly work, bound to rank in the very first class of books of its kind, and in its special field without a rival. It is finely adapted to be a handbook, and sure to be a standard for years. For its composition the author has had evident aid from many specialists whose fine productions help to fortify his study at every turn. But Professor Hall has a mind of his own, and his work gives speaking evidence on every page of prodigious study and independent judgment.

There are nine chapters, every one having a massive and masterly integrity of its own. In the first chapter are reviewed with striking decision of touch the Classic Greek, the Hellenistic, the Roman and the Old Testament contributions—all within scarcely more than forty pages. In the second chapter are covered in less than sixty pages the Ethics of Jesus, of Paul, of John, and of the other Canonical writings—for these days, and in view of all the literature involved, a notably penetrating, discriminating and balanced statement. Two features come to the front:—the inner and abiding genuineness of original Christian Ethics; and the early emergence of the danger of externalism and spuriousness. The third chapter surveys the Early Church period: treating the rise of

sects; the intellectual movements in Justin, Clement, Origen, and Tertullian; the ecclesiastical developments under Ignatius and Cyprian; and the ethical forces acting in the problems of the home, poverty, slavery, persecution, society, etc. The fourth chapter gives about seventy pages to the Old Catholic Church, tracing the ethical influence of Athanasius and Ambrose and Augustine and the great preachers, giving excessive prominence, as is characteristic of the whole volume, to forces unevangelical and pagan; and failing sadly to give fair utterance to the deeply human forces in the Gospel and the sterling Gospel values in the normal human life. The sixth chapter is a powerfully written and most serviceable treatment of Scholasticism, handling the great names and movements with fine thoroughness in over eighty pages. The seventh and eighth chapters, of about a hundred pages each, handle with the same honest and scrupulous carefulness the Ethics of the English and the Continental Reformations respectively, each chapter culminating in a study of philosophical protestantism, a study which really marks the end of the book, though a brief supplementary chapter is added, sketching modern conditions. These chapters are fine guides and helps, though all has to be almost excessively succinct. Tyndale and Luther stand first in his esteem. Calvin he drubs unmercifully. Hume he exalts as the creative critic and liberator, since his work there being "no ecclesiastical ethics worth discussing." Hume with Kant have brought Ethics to her own. They have shown absolute knowledge in ethics to be impossible. It is a "science of human conduct working like any other science on the material given in human experience and limited like all science by the capacity of the human mind." Ethical ideals are to be "ever new." Here as everywhere all our knowledge is "relative," — a "depressing" fact.

Thus the book reads — a powerful treatise, but with all its jealous honesty, depressingly prone to accent faults, to term things finely human purely pagan, and to suppress the record of the essential Christian life working out already, though amid darkness and sin, the actual triumph of holiness and light. It practically concedes the ethical incompetence of Christianity as yet. (Scribner, pp. 605. \$3.00 net). C. S. B.

During the many years of his service upon this side of the water, before departing for his new field of work at Glasgow, Dr. John E. McFadyen has been a fertile author as well as a faithful teacher. One of his latest publications is *The Way of Prayer*, a booklet in three chapters, speaking of prayer "In the Old Testament," "In the New Testament," and "In the World of Today." The first two of these aim to indicate by rapid hints something of the range of examples and precepts regarding prayer with which the Bible abounds, while the latter, with similar rapidity, touches upon the practical duty and privilege of prayer in modern life. Dr. McFadyen has always a fine combination of scholarly information and judgment with sympathetic instinct for practical effectiveness. He is a student who is truly in touch with average people. Hence, in such a brochure as this, especially, he is strikingly felicitous and helpful. There is nothing, perhaps, that is novel in it, but the familiar facts and truths are handled with rare dexterity and beauty. This is a book

that would be admirable as a gift for any young Christian—and for many an old one, for that matter. (Pilgrim Press, pp. 40. 50 cts.)

W. S. P.

Quite in the style of all his speech and work is Dr. Grenfell's little book entitled *A Man's Helpers*. It is his personal witness to the value and true nature of the Bible, Prayer, and Christian Fellowship. Each little essay is so terse and straight and frank, so original and unforced in faith and in form of statement, so sharply and almost insistently individual and unique that with all their exuberant health and freshness and strength some to whose conventions his bold and breezy ways may almost bring offense may be moved to judge him a bit over conscious of himself and over anxious to set himself apart. Trained as he is in the discipline of one of the most renowned of modern universities, and practiced in most exacting professional experience, his repeated disclaimers of scholarship are in danger of seeming to be a disguise for scorn of other people's unreality and pretense, and so to seem themselves ungenuine. But all the same his author's pen is a surgeon's blade. And its wounds are for healing. Notably to be heeded are his words on Prayer. (Pilgrim Press, pp. 76. 50 cts.)

C. S. B.

We can heartily commend to American readers the translation of four remarkably interesting and timely lectures delivered in Frankfort-am-Main, Germany. The one subject of the four lectures is *Jesus* viewed first, as a *Problem*, and then as a *Teacher*, *Personality*, and *Force*, by four keen thinkers of the moderate liberal school of German theology. The aim of the lectures is in the main to contravert the recent radical attacks on the historical Jesus by such men as Arthur Drews, W. B. Smith, A. Kalthoff and others. To many readers the views held by the lecturers may seem in some respects quite radical, but they will be found certainly very suggestive and stimulating. It is said that the audiences to whom the lectures were delivered filled one of the largest halls in Frankfort. No one will be surprised at this after reading the first lecture. It would greatly profit American audiences to hear the like. We trust that this little book may find a wide circle of readers, even though we cannot subscribe to every statement in it. (Funk & Wagnalls Co., pp. 237. \$1.00 net).

E. E. N.

It is a rare privilege given to Christian leaders in these days of social interest, to have such a book as this available. Much of the literature upon the subject of *Christianity and Social Questions* is written either by ministers who are discounted as special pleaders, or by economists who look only at the physical basis of social structure. But Dr. W. Cunningham is a Fellow of Cambridge, Archdeacon of Ely, who has also lectured at Harvard, and is well known as an expert in economic history. His work on "Growth of English Industry and Commerce" has passed into many editions and is a recognized standard. The author's book has to do chiefly with the economic side of his problem, and the chief criticism to make is that he does not develop at greater length the third



part of his discussion, which develops the distinctively Christian elements. These are left somewhat fragmentary, and as his book will be chiefly sought for his contribution along these lines, as supplement to his other books, there is a little disappointment felt in the book, by those who wished especially to get his full thought on this side of the subject. But the whole discussion is conducted in the Christian atmosphere, and though somewhat cooler than some fervid ministers are wont to breathe, it is just what they need to give balance to their thinking, and to remind them of certain hard facts, and slow moving forces which the impatient reformer must encounter. Especially noteworthy are the chapters on "Physical Conditions" and "Racial Differences." The book is a good tonic for ministers to take, and should have wide reading among those who are feeding upon the affluent literature of our day upon the church and its social mission. (Scribners, pp. 232. 75 cts.)

*The Day of the Country Church*, by J. O. Ashenurst, has its chief value in using the facts and reasonings of some former literature with especial bearing upon the work of the Country Church. The originality of the work consists less in any new facts disclosed than in a helpful and practical presentation of specialized information for Christian workers in the field. As such it is of value, especially for those who can have but one or two books upon the subject. But the book has for its main original contribution the author's own experience as a successful country pastor. The title of the book indicates the new interest developing in our rural communities. It shows the neglect of this subject hitherto, and discusses methods of work along older lines of evangelism and newer adaptable institutional measures. Rural co-operation of forces, church finance in the country fields, and the foreign element in the country constituency are discussed. "Rural types" are dwelt upon, and the qualities essential in the minister as the "Rural Prophet." (Funk & Wagnalls, pp. 208. \$1.00).

A. R. M.

A very bold title has been chosen by David C. Torrey, A.B., minister in Bedford, Mass., for his book entitled *Protestant Modernism, or Religious Thinking for Thinking Men*. The work is intended to expound the position which is occupied by those who consider themselves emancipated from some of the limitations of ordinary evangelical faith. After a preface in which an interesting account is given of the author's personal experience, we are taken into a discussion of the primitive religious ideas, a chapter which is far too brief to do justice to such a topic, and leaves one doubting whether the real depth of the religious problem has been measured by the author. The arguments for the existence of God are all ultimately based upon causality; but one must recognize that the fundamental principle which Mr. Torrey constantly and deliberately employs throughout his work is an appeal to what he calls "reasonable conviction." He is not afraid to rest his faith upon the statement that belief in God is more reasonable than any form of belief proposed as a substitute. The same test is applied to the question of the goodness of God. In spite of all the arguments which can be brought against the conception

of His goodness, that faith is justified on the ground that "notwithstanding all difficulties, it is far more reasonable to believe than to doubt the absolute goodness of God" (page 46). As a matter of fact, the author grounds this conviction upon the moral nature of man, which with its sense of duty, compels him to believe that the Author of all is one whom it is impossible to conceive of except as Himself doing that which ought to be done. The author's view of the Person of our Lord is as may be expected somewhat vague. He is said to be "of one essence with the Father," but immediately the expected statement is added, "We are also exalted to the dignity of saying that we may become of like essence." (p. 67). The one mind or Divine intelligence which is in its fulness in God "was not at all depleted in Him because it was uniquely in Jesus, and is in measure in all men"—a very curious observation. The argument that Jesus still lives in positive relations to His Church is based upon the notion that we cannot think that any of our loved ones have perished, or forgotten us, and it is therefore natural for the disciples of Jesus to believe that He still exercises "a special and unique interest in the welfare of His own" (p. 70). The doctrine of the Trinity becomes, of course, the familiar statement that we know God as Creator and Father and Holy Spirit and that He is also revealed to us in Christ. "The request for the Holy Spirit is the only proper prayer" (p. 80). And yet it is added on page 82, "We do not need to beseech Him to pour out his Spirit, that is, to impart more of the divine mind to the human mind, upon us or upon others." On the whole, the author presents to us what even the late Professor James would surely have called a very thin conception of prayer, and thinness indeed characterizes what is called "modernism" or "liberal" Christianity as a whole. It has an air of intellectual weariness as well as of moral anaemia which does not encourage one to believe in its possession of a long and vigorous life. It is the product of refined minds who have become the victims of intellectual timidity. The universe for them has become, through their concentration upon critical methods, a very abstract, mechanical, continuous affair. It is without surprises, without drama, without miracle, without divine transactions. One of Mr. Torrey's favorite modes of argument is to describe the orthodox positions as being "spectacular," characterized by "mechanical inspiration," and by dramatic processes. It is easy always to throw epithets at any doctrine, and so to make it disreputable in the eyes of the modern mind; but it is still open to one to believe that such a system as modernism has not the remotest chance of replacing in the history of mankind the rich and positive convictions of the Apostles of the New Testament. (Putnam pp. xi, 172. \$1.50.)

W. D. M.

It is impossible in the brief space at our disposal adequately to review a book like *The Development of Religion*, by Professor Irving King of Iowa State University. Ranging as it does over the field of psychology and anthropology and not ignoring metaphysical problems, it is unavoidable that it should touch a multitude of mooted questions which specialists in various fields recognize as still unsettled. Moreover the author himself tells us that in the process of writing the viewpoint changes

somewhat, making it especially difficult to present compactly its vital positions. The attempt therefore will be made only to indicate the general point of view and to suggest to the reader somewhat unfamiliar with it the method of approach adopted by the writer, certain limitations that the method itself imposes on the conclusions, and which the author, while quite explicit in acknowledging, not unfrequently fails to remember. The book is one we are glad to have. It is a thoughtful, painstaking presentation of facts and theories in the realm of the history of the development of the religious consciousness that deserve careful consideration. The author calls it "a study in anthropology and sociology"; and nobody would be more willing than he to characterize it as an effort to understand the problem that religion presents rather than a formulation of the final solution of that problem. In examining the book we would advise the reader to peruse first the introduction and then the final chapter, the first in order to grasp the method and purpose of the book and the last to see where it comes out. Conceiving psychology, in accordance with current custom, as a branch of science, the author differentiates carefully between the work of the psychologist, that of the philosopher and that of the religionist. The psychological treatment should be the basis of all other treatment. This is what our author undertakes. "The psychological problem is why there is such and such an attitude, and why it finds such expression in this or that sort of practice, and further, what are its functions along with other attitudes and reactions." In the solution of this problem he reviews the individual and social reactions and practices as they have developed in the history of the religious life of man, and seeks to determine what are the values the perception of which has led men to various concepts as to the nature of deity. In conclusion he says that "religion is essentially a faith that the universe, in which we have our being, contains the elements that can satisfy in some way our deepest aspirations. The concept of God as a father and a friend, with whom communion is possible, is a legitimate way for the religious mind to symbolize its faith in the reality of life. In so far as such symbolism satisfies and helps, it represents a genuine aspect of reality. It is also quite possible for the religious mind to develop under the stimulus of this method of expression. But as we have said, the mode of expression can never be taken as a means of proving the validity of the attitude of the mind behind it." By this final statement one sees that there is in it involved not only a psychology but an epistemology and a metaphysics as well. It involves not only the assertion that we can know psychologic states and study them as "reactions" and examine the "conditions" under which they arise and develop, but also that we can know nothing of that to the action of which they react, and even the conditions under which they react can be known only in terms of the reaction itself. There can be a dogmatism of psychological metaphysics, which is just as arbitrary as the dogmatism of an apychological metaphysics, and it is the tendency to this kind of dogmatism that makes one challenge both the methods and results of many of the discussions in the book. Our author is however altogether right in holding that there is a field for the purely scientific investigation of the psychology and development of religion which a mistaken loyalty

to a given concept of God has unwarrantably hindered. As an earnest-minded and fruitful investigation in this field the book is to be welcomed. (Macmillan, pp. xxiv, 371. \$1.75).

A. L. G.

In spite of the excellent intention that doubtless prompted him in writing the book, we are firmly persuaded that Mr. Amos R. Wells would have done more to confirm the faith of the young people of America if he had laid his pen aside after he took it up to write *Why We Believe the Bible*. In the first place the title is an unfortunately narrow one for "Outlines of Christian Evidences"; and the writer makes the matter worse by offsetting the excessive narrowness of the title, by widening the scope of Christian Evidences to include the doctrines of the Trinity and of the Atonement. Still further the method of the Catechism is especially ill adapted to the topic presented—involving as it must, from its very nature, the balancing of judgments concerning subjects of age long dispute. For young people the sound method is the presentation in vivid and convincing form of a central core of Christian faith as Carnegie Simpson, for example, has done in his "Fact of Christ" or Robert Mackintosh in his little "Primer of Apologetics." The young person who has yielded his intellect to this rather feeble presentation of the grounds of his faith has put himself in the way of having that faith torn to pieces by the first keen and vigorous assault on any one of many doubtful answers to these questions. Moreover there is a lack of firmness of touch and logical precision which is absolutely indispensable for the method of question and answer. Take, for instance, the ninth chapter on Why we Believe Miracles. Mr. Wells begins by defining miracle as "an event that appears to be at variance with the ordinary course of nature, occurring, or produced to help men, to emphasize a religious truth, or to accredit a religious teacher." On the next page in answer to the question "How do modern scientific theories require miracles?" he argues that "the order and system apparent everywhere in nature" require for their logical explanation something above nature, and hence "require miracles." This is very much like saying that the ordinary course of nature shows itself "at variance with the ordinary course of nature." Furthermore how can it be rationally said that the fact that "matter could not have set itself in motion" indicates that the origin of motion is "an event occurring or produced to help men, to emphasize a religious truth, or to accredit a religious teacher"? Paley was never guilty of any such hopeless confusion between the argument from Natural Theology and the Evidence of and from Miracles. We sincerely hope that the book will not have a wide circulation among the young people for whom designed, because we would have these same young people hold fast to the truths which it is designed to inculcate. (United Society of Christian Endeavor, pp. v, 167).

A. L. G.

Rev. Parley P. Womer of St. Paul has chosen for his book a title that is a trifle misleading, since to most minds it would convey the impression that it designated a somewhat technical and possibly polemic treatise. But it is quite certain that *A Valid Religion for the Times* does not need

to be technical in formulation and is not improved by being polemic in tone — and besides it is not easy to find a suitable title which is reasonably individual. The book stands as a sort of synthesis of what an earnest pastor who reads good books has come to feel are some of the most significant moments in religious experience at the present day. On the philosophical side it would probably be classed as idealistic, and on the historical side as "progressive"; but these terms have not much relevancy with reference to the work. The central thought running through it is the meaning, value and products of a true spirituality, together with the chief helps in attaining to it. Presumably the different chapters in the book were preached in much the form in which they now stand, and there is no reason why this might not have been done with profit to the hearers. It would be an excellent plan for more pastors than we suspect do it, even though they never publish the results, to set themselves to an elaborated statement, consciously brought to unification, of what is their real working theology and what are the foci about which it is swept. This book is a good instance of a man's effort to do just this. (Broadway Publishing Co., pp. vi, 180).

A. L. G.

The courteous publishers of *The Problems of Your Generation*, by Daisy Dewey, in the slip accompanying the book, say that the book "presents a wonderful and entirely *new* point of view in this line of work. Placing it in your hands, it reaches the quality of mind that will appreciate the far-reaching material of which it is composed. May we hope to have the book reviewed by you in its deepest meaning, as it is believed to be a revelation and a *challenge to the world*. (Italics theirs.) We have done our best to live up to the expectations of the publishers. We have searched the book not only for its "deepest meaning" but even for any coherent meaning at all. With all lowliness of spirit we must confess our evident lack of the proper "quality of mind" which makes it possible for us either to accept the "revelation" or to take up the gauge of battle thrown down. If it were not that we are informed in italics that the book is entirely new, we should have found ourselves classifying it with one of the most esoteric utterances of the class of literature produced under the general head of "new thought." The volume is daintily bound in light blue, white and gold. (The Arden Press, pp. 104. \$1.00).

A. L. G.

The right book for a blue Monday is Rev. George L. Clark's *Notions of a Yankee Parson*. The first four chapters on Spiritual Gymnastics, The Parson in his Garden, The Weather, The Good Old Times are satirical, bucolic, whimsical, humorous, and serious by turns. At the end of them the reader will find himself cheerful and on friendly terms with the author, especially if he happens to know him. The rest of the book is good for any day in the week including Sunday. One is safe in the guess that there are few better sermons touching "the moral uses of dark things" than the chapter here on Earthquakes and God, and the author would only need to quiet his mirth at a point or two to make some All Saints' Day memorable by an address on the The Unremembered or The Use of the

Remainders. The chapters on The Christianity Needed Today, Some Things to Emphasize in Preaching and Optimism, The Minister's Business, take due note of the signs of the times, yet recommend an eternal gospel. Best of all is A Minister and his People. The man who thinks of leaving the pulpit for trade would better read it. There is so much wisdom and beauty in these hundred pages that one resents a little the author's modesty in naming his book. But take him at his word. He has seen many things with a twinkling and a friendly eye in his life; and he sets some of them down here with a touch which is light and quick indeed, but also firm with sanity and faith. The lowly wish of his preface that the reader "may catch the flavor of a happy life now looking evenward, the life of a man who rejoices more and more that he is a parson,—and especially a Yankee parson," will surely be fulfilled. (Sherman, French & Co. \$1.00 net).

A. B. B.

"The Scholar as Preacher" is the title of a series of sermons published by T. & T. Clark. It contains sermons by Gwatkin, Inge, Macgregor, Rashdall, and Zahn. We have had occasion to review in former issues of the RECORD those of Macgregor and Rashdall. Macgregor's earlier volume "Jesus Christ the Son of God" is noted as one of the great volumes of our era. The author has been found worthy of contributing a second volume to the same series. Other writers in this series are men in academic positions. Dr. Macgregor is the pastor of St. Andrews in Edinburgh. His former volume has passed into its third edition. As its title suggested, it was a volume whose connecting theme was doctrinal; but doctrinal in the most vital sense. No two volumes of our day show the difference in doctrinal preaching today as compared with a former era. Instead of bald, lecture-room "Bodies of Divinity" we have now from such preachers as Dr. Macgregor and Dale the profoundest thinking combined with all the most present and pressing motives which experience and practical life can furnish. This new volume of Dr. Macgregor's has not the unity of his first collection. Superficially it is a volume of miscellaneous discussions. But a more careful reading discloses that the author is showing what only great sermons prove, that motive is the great work in preaching. *Some of God's Ministries* is really a book on some of God's motives. Every sermon is a conscious effort (though he never says so) to bring to bear a fundamental Biblical fact, doctrine or experience upon the spiritual life. God's ministries are the subtle motives of God to win men, through mind, or heart or conscience. Just as George Adam Smith's sermons show how a great Biblical scholar uses his wealth of critical learning in his preaching without being hampered by this work-shop, or obtruding his scholarly terminology, so Dr. Macgregor's sermons, full of thought, profound in learning, sifted of superfluous pedantry, simple in style, perspicuous in arrangement, never lose the direct motive end of everything.

A scholar preaching shows another thing which differentiates him: he is at home with scholars, poets, men of culture. He uses all as if familiar with them. He is a master among masters. He never uses them as merely outside authorities; he does not merely drag them in for

adornment, nor pad his own thought with theirs. There is less poetry and quotation in all these volumes than you could find in a few sermons of some other preachers who would seem more familiar with scholars and poets.

Another thing is evident in this volume, as in all this series: that the scholar-preacher of our day is very familiar with *common* things. No mere sociologizer in the pulpit could match Dr. Macgregor's touch with life as shown in such a sermon as "The Book of the Streets" or "The Ministry of the Good" or "Christ the Outlaw."

Another thing is evident: that the true "scholar-preacher" can be a man of the heart, spiritual, rich in humblest experience. Read Dr. Macgregor's "Working Faith," "The Cure of Care," "God's Sheep and Men."

In a word—here is the type of preacher, here the sort of sermon which a thinking and yet burdened world is longing to hear. (Scribner's Importation, pp. 297. \$1.75.)

A. R. M.

What has been said of Dr. Macgregor's sermons above might be said of *Christ and Christ's Religion* by Dr. F. H. Dudden of Lincoln college, in the same series. They are more distinctively studies in the life of Christ: "The Good Physician," "The Self Education of our Lord." There is in them a more conscious effort to bring the author's argument to bear upon the mental and spiritual needs of our present phases of thought and experience, as seen, for example, in his three sermons on "The Lessons of the Cross" and "Modern Ideas" or in his "Christ's Doctrine of God," or "St. Paul's Plan of Progress" or "Jesus Christ the Same." Though "modern" in the best sense these sermons are not "liberal" in the sense of latitudinarian. Few sermons have been issued of late which avoid in a more stalwart way the attempt to see how little is needed or left of the older truth. But while holding the great verities, this preacher is able to translate them with great power from certain terminologies which hamper their acceptance by some scholarly minds. In this same vein, and in the same series, attention should be called again to Dr. Rashdall's volume printed some years ago, "Christus in Ecclesia," preached to audiences of lawyers. (Scribner's Importation, pp. 25. \$1.75 net.)

A. R. M.

Several previous occasions have presented themselves for review of Dr. Louis A. Banks' other volumes: "Sermons which have won Souls," "Christ and His Friends," etc. A large volume is here presented dealing with only three chapters of Genesis and entitled *The World's Childhood*. Some earnest and practical lessons are drawn. If one wishes to see how a modern preacher can preach on these chapters with hardly a hint that any critical questions are involved, and with hardly a trace of Biblical perspective, he will admire either the ingenuity of the author or the blindness of the scholar. Homiletically, if one desires to see how a sermon can be made up out of quotation, poetry, and stories, here is his good opportunity. If he is a "scrap-book" minister along these lines, here is a mine of good, bad, and indifferent material. Few books better

illustrate these three elements in homiletic structure and content. If one is satisfied that these are the great elements of vital preaching, then he will be fully satisfied in this volume of Dr. Banks' sermons. (Funk & Wagnall's, pp. 363. \$1.30).

A. R. M.

*Catechetical Bible Lessons* is a catechism for children from eight to twelve years of age, made up of questions and of answers mostly in Scripture language. It is a good manual of its kind, but has few features not found also in other collections. (Presbyterian Board of Publication, pp. 62. 10 cts.)

A book on the Biblical interpretation of the word Grace, by Rev. Thomas Parry, D.D., is entitled *The Riches of Grace*. It is along very familiar, almost conventional lines, without marked originality of treatment or unusual literary quality. It has not the dignity of a scholarly study, nor has it other qualities to attract the critical student, but it has spiritual and devotional elements for the more devout reader. (Westminster Press, pp. 282. 50 cts.)

A. R. M.

Few ministers know how to preach to children, but evidently Mr. E. H. Byington does. *The Children's Pulpit* is a gem of its kind. The sermons are very brief: take only two pages apiece, contain one single idea; develop a single thought in a wide diversity of every-day things which children see or feel, from Scripture, nature, play, pictures, household tasks, from a soldier, a statesman, a doctor, a burglar, etc., etc. It seems an easy thing to do, but to do it with the dignity of this author, his sympathy, his clarity, and his insight is a rare gift. This book has few merely childish stories, nor does he preach down to children. He knows how to be simple without being silly. He lodges a deep and practical thought in a fresh original way. There is too a quaintness and humor in these simple talks that add to their charm to older readers as well as to children. (Pilgrim Press, pp. 104. 75cts.).

A. R. M.

Dr. James M. Farrar is the author of a book on the "Junior Congregation." He is among the most fortunate of those who are developing the methods of preaching to children. This volume of *Little Talks to Little People* grew out of the demand for another book from him containing samples of his work. These sermons represent a year's program grouped into talks appropriate to the seasons of the year and signaling the church and national festivals in their course. They are much longer than Mr. Byington's (reviewed in this issue); use the familiar incidents of child interest as he does, but employ the imagination more, and tell more stories. They give the impression of conscious child talk as Mr. Byington's do not. They do not say more, but take longer to say it. The reader will be helped by having two contemporary books to compare as to extent and method. (Funk & Wagnalls, pp. 272. (\$1.20 net).

A. R. M.

William Byron Forbush is recognized as an authority on work with and for boys. His "Boy Problem" has had a wide reading; and pastors



especially will hail this second volume on *Church Work With Boys* which deals more particularly with church work in behalf of this important element in the congregation. The book is compact, a fine sample of business writing, — hardly a superfluous word, no preachments about the importance of such work, no time wasted in discussing other people's mistakes, but a downright straightforward business-like manual of principles and methods. A brief chapter on "The Way of God with a Boy" endorses the now familiar, but vague results of modern psychological study. This chapter is very succinct and apprehensible. Here the author is aided by an admirable chart furnished by Prof. G. Walter Fiske. Then follows a chapter on the "Principles of Church Work with Boys." An important feature of the book is contained in the fourth chapter on the "Work of Men for Boys" — perhaps the best available source of suggestion regarding the "Big Brother" idea and the work a men's brotherhood can accomplish along these lines. This chapter contains some refreshing common sense about the duty of older people as to the young people's ranges of amusement. "How to Teach a Boy's Sunday School Class" and "How to Conduct a Church Boys' Club" are sections of the book which will be most eagerly read by baffled Sunday School superintendents and pastors. A full bibliography of the subjects discussed is appended, and practical hints for first hand study are added to each chapter. There is a valuable compend in one of the chapters regarding different inter-church societies and clubs which briefly indicate the principles and methods of each. We heartily commend this book to pastors and teachers. (Pilgrim Press, pp. 165. 50 cts.).

A. R. M.

Charles Reynolds Brown, like Dr. Gladden, has shown our generation how a minister may magnify his pastoral duties and pulpit efficiency, and yet take deep interest by word and pen in social affairs and educational interests. Dr. Brown proved the former in his Yale Lectures, and now exemplifies the latter in his recent book, *Cap and Gown*. Most of the addresses collected in this volume have been given in California institutions, and in several Eastern colleges. He speaks to young men just entering college in "The First Inning." He discusses "Athletics," the "Fraternity," "Choice of a Life-work," and kindred themes. He strikes deeper notes in "The Religion of a College Man," "Moral Ventures," "The Power of Vision," etc. He has given us one of the most impassioned utterances we have ever seen in "The War against War." We are impressed by the soundness of his advice, the well balanced judgments he has formed, the straightforward quality of his style, and the occasional passion of his message, all the more noticeable for the habitual calm of his simple direct style. Few appeals for the ministry as a profession are finer than that found at the close of his address on life choices for students. These papers show how a preacher can throw off the mere sermonic habit, and yet keep the moral earnestness of the pulpit without suggestion of "the shop." (Pilgrim Press. pp. 233. \$1.00).

A. R. M.

Dr. Amory F. Bradford has been chiefly known as a preacher and as an inspiring leader of our Congregational forces. He has now placed

the churches and community under a new form of obligation by giving us, under the title of *My Brother*, a volume of his essays and addresses on social problems. Like Dr. Gladden and Dr. Brown he sees clearly that leadership in our day must be added to pastorate in the older conception of that word. These three men have proved that it is possible to combine both without deflecting power from the first demands of a local field. The value of this book lies not so much in its contribution of new material to the sociological data involved, as in a clear and inspiring presentation of the moral side of the subjects discussed, and in level-headed views upon the relation of the church to these great issues. Unlike some of the Christian leaders of today, he is no alarmist. He would not arouse the Church by ominous details of social danger. He frankly and sanely sees the dangers, and says some trenchant things in a fearless way; but the chief note of this book is its optimism; its recognition of the lines along which the Christian society is becoming aroused, the facts and forces arraying themselves for strong effort in the churches, and the inevitable outcome of certain great principles which will appear more and more clearly as the battle advances. The author's simple yet forcible style; his lucid expression; his admirable captions which show the plain drift of his thought; his good sense and balance; all conspire to make these papers both apprehensible to the average reader, and impelling to the more scholarly and thoughtful. It has become the fashionable thing of late for some ministers to attack the Church, almost ruthlessly. This book is a refreshing reversal of this judgment, and contains, with enough needed reminder of faults, some generous suggestions regarding the Church's splendid contributions in the past and in the present. Besides chapters on the more conventional themes: "The Social Factor in the Religious Problem," "The Cry of the City," "The Ministry and the Laboring Man," "The Church in the Modern World," etc., he uses with excellent effect in one paper "My Brother," the dialogue form of discussion between misanthropes and philanthropists. In another essay he uses imagination with telling power, as he describes "The Church of the Good Samaritan." Another notable feature of this book is that he does not deal in statistics. There is hardly a figure in the volume. Unless a minister can use figures with more accuracy than most of them do, it is a sign of grace when he leaves them out. (Pilgrim Press, pp. 282. \$1.25).

A. R. M.

Any one who helps others to a familiar acquaintance with Dr. Maclaren is a public benefactor. Dr. F. E. Clark has essayed such a task in excerpting some of the *Similes and Figures from Alexander Maclaren's* wonderful sermons. If they whet one's appetite for more, they will have served a good purpose; but if the compiler feels that he can thus give any adequate impression of the charm of the great preacher's thought, or the wonderful pertinence of his illustrative material, he is mistaken. As Dr. Maclaren is preëminently an expository preacher, and as his textual development gives chief significance to his thought and illustration, he is singularly ill adapted to furnish excerpts. Phillips Brooks suffers less in this regard than Maclaren, as Brooks is principally a topical

preacher. This does not reflect upon Dr. Clark's selections which are excellent; but we fear that the book cannot give to others in reading it the delight it gave the author to make it. Only when it stimulates the reader to read the sermons themselves, will his purpose be satisfied. (Revell, pp. 224. \$1.00).

A. R. M.

*The Call to the Heights* is a collection of six homilies, echoes from the letter to the Philippians, by Stephen A. Norton. There is in the little volume nothing above the power or beyond the range of hundreds of our pastors. But the effort is every way worthy of imitation. Let pastors catch the idea, and multiply endeavors to give ideal pastoral utterance in every variety of beautiful published form to the ten thousand engaging and upbuilding themes lying everywhere in the Word of God, waiting to be displayed. (Pilgrim Press, pp. 56. 50 cts.)

C. S. B.

*The Wonder of His Gracious Words* is an exposition of the Sermon on the Mount by Rev. J. Edgar Park. All matters of criticism are passed by instantly. There is no effort to seek for anything hard to see. All words are taken at their first and most evident value. There is no sign of any philosophy or theory of truth or life that the author is trying to identify in the words of the Lord. All is straightforward and simple. On the other hand the so-called "exposition" hardly deserves that name. There is almost nothing of exactness from beginning to end. Rather, at important points, the treatment is quite loose and in fact distant. In one way this appears in the abundance and even excess of quotation from all sorts of sources. But a hasty glance at these flocks of excerpts will see that they have been selected and assembled by no expositor. As an exposition thus the work is decidedly slack. Yet the treatment is in its free earnest way mainly good. Notably, almost an exact half of the pages are devoted to the Beatitudes. (Pilgrim Press, pp. 208. \$1.00 net.)

It is hard for a new interpretation of Hamlet to justify its existence and yet Mr. Henry Frank's *Tragedy of Hamlet* does so entirely. Behind the exuberant diction of the lecture-platform he shows real study of his text and feeling for it and has added a thorough application of the methods of modern psychological analysis. These have led him over into the "real madness" camp and his conclusion in short is "that Hamlet was a victim of melancholic monomania, throwing him into states of temporary frenzy or utter madness, from which he speedily recovers." He compares these states with the emotional automatisms of psychologists, such as kleptomania, pyromania, suicidal impulses, etc.; practically Hamlet is the victim of a series of "brain-storms" excited mostly by contact with his uncle. All this has much to say for itself and would have more if Mr. Frank had not thought it necessary to make Shakespeare conscious of all he was creating, a fancy the real source of all Baconian dreams. Shakespeare undoubtedly had an idea of Hamlet, and that idea worked itself out, and was true because it was Shakespeare's,

not because Shakespeare was a profound alienist. He had seen and known "brain-storms" as an element in human life—his business was with the facts of human life—but theorizing about them he left to Lord Verulam and Robert Burton. (Sherman, French & Co., pp. 320; 12 illustrations. \$1.50).

The lot of the hapless reviewer is never so pitiable as when, amid the throng of more manageable visitants, there looms before him a monster treatise that seems to belong to no known species, and which, for aught he knows, may be either a paleontologic survival or, mayhap, only a freak. Such a book is Hudson Maxim's *The Science of Poetry and the Philosophy of Language*. Before its bulk and portentous mien the critic spirit trembles and quails, especially as it recalls with what warlike implements the name of Maxim has hitherto been associated. To be sure, its plight has been foreseen. The author, in his preface, has been explicit as to the unique quality of the book, implying that it must be its own interpreter. And the publisher, in the voluminous ready-made analyses and remarks that accompany the volume, has done his best to deliver the reviewer from abject despair.

The book is essentially autobiographic, though its ostensible aim is to report research. The author is a trained physical scientist, and has evinced those qualities of high inventiveness that imply mastery in his field. As not seldom happens, with his technical equipment is combined a strong taste for literary study and production. To such a mind as his the question is natural enough, Why cannot the phenomena of poetry be sifted, measured, weighed, appraised and ticketed like the phenomena of physics or chemistry? After reading some discussions of the matter, and finding that they all tend to attack it with different tools from those of the laboratory, Mr. Maxim practically brushes them aside, and says, "Go to, now; let us begin afresh; watch how my mind goes to work." The fly in this precious ointment is the conviction that this really subjective method must have universal validity and value, to the exclusion of all "unscientific" ones. And, for the sake of practical effect, we are sorry that Mr. Maxim has introduced so many specimens of his own prose and poetry as critical examples (in the table of "Great Poetic Lines," however, with which the volume closes, only 22 out of 192 specimens, or 11½ per cent., are his—which shows self-restraint). This is said without doubting his decided ability as a writer, although compact analysis or argument and a certain eloquence of conviction and enthusiasm on the one hand, are, on the other, occasionally interlarded with commonplace or colloquialism, while some passages are merely turgid and bombastic. But the key to the true valuation of the book is to regard it as a piece of psychological autobiography—the more interesting because it is so naïve.

No adequate summary of the argument is possible in a review. But we may set down a few points. After discussing "What is Poetry?" and "What Poetry is not," the author builds up a theory of rhetoric which is not at all to be rejected because of his peculiar terminology (which he believes necessary properly to label the facts), though we

suspect that this latter will somewhat irritate more than one reader. Assuming that language is symbolic, and hence both expressive and impressive, he says that most common prose is mere "literatry," devoid of figure, fancy and force (except for an immediate end of practical convenience); that some prose and most poetry is "tropetry," in that its expressive value is heightened by the use of metaphors and other figures; and that some prose and all poetry has "potentry," which broadly covers every quality that gives it heightened power to stimulate and energize the hearer, independent of its mere "literatry" or "tropetry." "Potentry," in turn, is subdivided, as to poetic use, into "tem-potentry" (everything in which quantity and rhythm of versification are magnified), "tro-potentry" (the exaltation of imagery, real or fanciful), and "tro-tem-potentry" (the subtle combinations of these two). Naturally, the discussion takes in not only versified poetry, but every branch of oratory.

In spite of what seems a narrowness of induction and a curious lack of attention to the deeper psychological elements of his problem, in spite, too, of his tone of assurance and his uncouth terminology, we think that Mr. Maxim has done a real service to the subject. Many of his remarks are acute, and the trend of his thought is decidedly interesting. We cordially agree that more of the coldly "scientific" method is needed in discussing the phenomena of literary art, and we think that he has done something to illuminate the technique of that art. On the other hand, we feel sure that he has not sufficiently noted the significance of previous studies that really concern the problem, especially those under the general head of "Aesthetics," with all that they imply. That which baffles the investigator in all inquiry regarding artistic effort is that every work of art is a communication from one personality to another, so that in its formulæ there are always three quantities, of which two are not capable of precise determination. Hence the study of literary art can never safely be wholly detached from the study of all kinds of art, since the problem in all is more or less the same. And this problem, as the multitude of essays and treatises that in some way deal with it sufficiently attests, is not easy or simple. It goes deep into the constitution and operations of the living human personality, which as yet seem not to be capable of exactly the same treatment as the nature and transformations of what we call matter. (Funk & Wagnalls, pp. 294. \$2.50.)

W. S. P.

One wonders, as he takes up a volume marked *A Book of Quatrains*, how any one would dare venture to compose—much less publish—a whole volume of such little morsels of verse. Yet this is just what Rev. Frederic Rowland Marvin has ventured to do. And the thoughtful critic must admit that the result is worth while. For Dr. Marvin (he is an M. D., as well as a minister) has the happy union of perception, insight, reflection, and a clever power of literary expression. In his preface he modestly disclaims representing any "system of philosophy" or teaching any "theory of human life," and suggests that he is simply a leisurely observer of things as they happen to attract his attention. Yet his quiet remarks betray not simply a genial view of things in general

and particular — which is a philosophy — but some interestingly positive ideas about good and bad, right and wrong, that implies that human life is not altogether a puzzle to him. About one-third of the perhaps hundred and fifty poetic apothegms that make up the series are translated, but the selection of the originals of these, as well as the varied titles of those that are wholly the author's own, suggest how wide is his outlook and how catholic his sympathies. (Sherman, French & Co., pp. 101. \$1.00.)

W. S. P.

### *The Leading Book of the Year on Church Unity*

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In the Contributed Articles of this number the RECORD offers a series of papers all bearing on the different phases of the life of the minister. Mr. White, out of his successful experience as the pastor of a country church, puts the work of the ministry alongside of the great national conservation movement, and discusses the minister's work from the point of view of a conservationist of what is, and shall be, potent in the life of the country town. Mr. Soule gives an interesting life sketch of the product of one of the Connecticut country towns. His eminence serves to illustrate the significance of Mr. White's program. Mr. Clark gives one of his characteristically racy sketches of the human side of the church, setting forth the greatness and the spiritual opportunities that lie even in the midst of its pettiness. Dr. Bell presents an address to the minister himself, summoning him to self-development in the new age and tracing the elements that should enter into the character of the twentieth century minister, while Dr. Capen rounds out the unity of modern Christian ideas of service by indicating, on the basis of the discussions of the World's Missionary Conference, the lines of training that should be followed by him who is to bring to non-Christian lands the message and power of Christianity.

We would venture to call attention to the suggestiveness as to the methods of training for the ministry in a modern seminary, that lies in two or three brief items given in the narrative of events in the life of the Seminary at Hartford. It ought to be unnecessary to defend a modern seminary from the criticism that at the present time it represents a monastic ideal and is busied with training men in scholastic halls into familiarity with methods and doctrines that are far from the thought and the life of the madding crowd. And yet the current press so frequently seems to promulgate this notion that a theological seminary fails to keep in touch with modern sociological and reformatory movements, that it may be worth while to review what these inconspicuous lines reveal of what is done, in an unobtrusive and unheralded way, during a few months of ministerial training.

First we find notice of a conference, for the Middle Class, on the Country Church, conducted at a typical country town, rich in historical associations, Lebanon, Conn. There the class spent a day in the companionship of half a dozen ministers, who are pastors of country churches, who love their work and who have made it thrive. By means of formal papers, informal addresses and personal conversation the men for a day lived into the life of the country church under the guidance of those who spoke out of their daily experiences, and who knew the hardships and the glories of such service. Mr. White's paper was read on this occasion. This is an annual custom and forms part of the regular seminary instruction.

Again we observe reference to the annual trip of the Senior Class to New York City. Here the class spends the better part of three days, covering one Sunday. From eight to a dozen different appointments are carefully made beforehand with specialists in different departments of religious, philanthropic and sociological work. They had the privilege of talking with Dr. Jowett about his ideals and methods of church work, of visiting Ellis Island and not only looking on, but having both the method and the theory of the handling of the immigrant there explained by officials who were glad to devote considerable time to the elucidation of that problem. They visited different types of



mission work, and in the studies and offices of those in charge, had both the way it was done and the reasons for doing it in this particular way explained. They were able to have frank and extended conversations with leaders engaged in types of rescue work. In this way they got an insight into what are the problems of the great city and the agencies at work for their solution which no amount of reading could give, and which could not have been secured except by careful pre-arrangement. Not the least noticeable feature of such a trip is the cordiality with which eminent men busy with the tasks of the world really welcome the opportunity of speaking to young men entering on the work of the ministry.

It is worth one's while to read the list of speakers which the students have heard, often in such informal fashion as to give opportunity for no little discussion of the themes presented. Foreign missionaries from different countries and doing widely diverse types of work, men busy with the practical work of criminal reformation, politicians familiar with the inside of legislative activity, pastors speaking from the rich experience of fruitful lives, representatives of the great peace movement, specialists in the problem of the social evil, ecclesiastical administrators,—are all there. As one looks this list over, one cannot fail to see how the tides of the great modern movements that are so potent in modern thought, ebb and flow through the seminary halls. What may surprise some people, is the fact that these efforts to bring the theological student into touch with the life of the day are done unobtrusively and, as a matter of course, in connection with the seminary curriculum. To what has been said, it may well be added as a part of this phase of work, that the Junior class of the seminary annually makes a study of the social problem which the City of Hartford presents, and has the opportunity to become familiar with the working of the various agencies that are striving for civic betterment.

It has seemed worth while, in a number of the *RECORD* devoted to the practical phases of ministerial activity, to call attention to these inconspicuous, and largely unannounced, agencies that are at work to keep the institution in touch with life.

Through its affiliation with the Hartford School of Religious Pedagogy, Hartford has received no little benefit, and, it is believed, is rendering no little service to the cause of the upbuilding and developing of the educational work of the Church in the field of the study of the Bible. The Prospectus of the Hartford School of Missions which has recently appeared, indicates that with the fall term a new institution, closely allied with the Seminary will begin a work for the more adequate training of missionaries, the influence of which will be powerfully felt all round the world. The object of the School "is to furnish special missionary preparation for those who are to undertake the work of foreign missions." It is expected that the courses will be so arranged that missionaries returning from furlough, who wish to refresh their intellectual life, will find the opportunity in the studies offered in the School and those which the Seminary provides more or less specifically for them. The School will provide a place where missionary candidates awaiting the time of their departure for their fields can secure needed training. The School is entirely interdenominational, and the Administrative Boards of many denominations have already expressed their cordial interest in the undertaking. The instructional force already secured brings assurance that in scope and quality the training afforded will be highly efficient. This organization would seem to mark a forward step along the line of policy mapped out by Dean Jacobus at the last Commencement dinner looking toward a group of affiliated Schools about a central Seminary. Dr. Capen, as its organizing Secretary, deserves great credit for his efficiency in the arrangement and presentation of the work of the School.

## CONSERVING, RENEWING, AND MODERNIZING THE COUNTRY TOWN, SCHOOL, AND CHURCH.

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A big boy chased two little boys up steps to a landing and so treated them that their anger became violent. Mentally exhausting every unholy epithet in their vocabulary, they rejected all and cried, "F-A-R-M-E-R! F-A-R-M-E-R!"

A Jew never called his fellow Hebrew, "You old Samaritan" with greater contempt or effect.

This unsolicited estimate of the American farmer as a class, on whom has rested and still rests the stability of wealth and character of our American nation, comes with emphasis from the lips of boys on the street. This estimate, too much inspired by the cartoonist and story-teller, while exaggerated, has some basis in alarming fact. None too soon are we awakening to a growing sense of increasing danger from economic, social, educational, and religious conditions that obtain in country towns that have been the strong feeders of our nation's life. None too soon are we beginning reverently to grip the absorbing problems presented by these conditions, not only from afar but afield, while the dew is on the grass, where some of the greatest changes and developments of the twentieth century of necessity must be effected.

For one on the firing line, an observer far afield, the advances that must be carefully and wisely made in the new age of country life, may be simply outlined for a time in the subject of this article. —*Conserving the country town, school, and church.*

Naturally this is the first step. It can be impressed upon all now, as at no other time, when conservation is in the air. What conservation has implied in modern discussion, and much more, should be pressed into the remotest corners of every township and into the gray matter of every inhabitant. Every natural resource must be conserved. Wealth of field and forest must abide. Gran-

deur of scenery must abound. The fountains of living water must never lessen, nor their flow to the sea become swifter. No fewer wheels must they turn while maintaining their purity. The minerals, quarries, and unknown stores of nature must not be wasted in unwise uses. Country farms and homes must not decline in valuation or attractiveness. The wealth the country town produces must be more kept back, used back, and heired back, where it has been and is now being heired away to the impoverishment of the country town. In justice to the country, a part that has gone forth might profitably and helpfully come back in endowment to meet the emergencies of conserving, renewing and modernizing the country town.

First of all the country town must keep what it has, and must truly have what it keeps. It will be a long step for many a country town to begin to hold its own. It has much to do, hard and well to do that, and if it does that every mountain and hill will be exalted with a new hope. Into every country school, however small, this conservation must extend until consolidation, or something better, comes. Ignorance leading to degeneracy and crime is more costly than any upkeep of schools, libraries, and reading rooms. No further downward stepping in education for the country.

Into every church this conservation must extend, wherever a church is necessary. Unnecessary churches should not be supported. Such support is not in the interest of conservation or religion. Nothing succeeds like success. Dying churches crowding a community never can be a success. But church life as a whole must not farther decline in the country. The church must continue to be as well equipped and manned as it ever has been. Present conditions often favor the cheapening of church and leader. Every community must at great sacrifice insist that the church take no backward step, even if it takes no step forward. Endowment may sometimes be justified, so much does a modern church call for in equipment and costly leadership.

It will be a great day when it can be truly said that all country people have set face and will to hold their own with the blessing of God upon them.

When this becomes true, as a whole or in part, the next step will be *renewing the country town, school and church*.

By renewing we mean those first steps in coming back into the best of the old, and the making of the new, in the country itself and in its schools and churches. It may not be best for all the old to come back. Much that is startlingly new must come to meet twentieth century needs in the country town.

But when we remember what country ministers, such as Hallock, Wood, Williams, Tuttle, and many others, did in their parsonages and churches, educating hundreds of young people, among whom appear such names as Jonathan Trumbull, William Cullen Bryant, Marcus Whitman, James Richards, Pliny Fisk, Jonas King, Levi Parsons, President Humphrey, Ezekiel and Daniel Webster, we may be reasonably sure that as great a work of some kind can be accomplished by the country minister and his church to-day. If they are not doing it something is wrong. It has been done and can be done again. The possibilities of the country are far greater than in any past days when it rises to its opportunity.

So closely related to conserving and renewing is modernizing that we can pass at once to *modernizing the country town, school, and church*.

Going back again it means the coming of the new forester and his forestry; the coming of a new agriculture with landscape gardeners and expert supervision along with co-operative farming and marketing; the retarding wherever possible all water flow to the sea for purposes of rain fall, power, heat, light, irrigation, and marketing; the retarding, wherever possible, all water flow to modern enterprise; the modernizing of all country homes, equipping them with known and yet unknown labor-saving devices; the extension of better roads, telephone systems, trolley lines, and every coming improved system of transportation; the extension of rural delivery and the establishment of parcels post.

It means the development of rural life until a country like New England, taken as a whole, will present a suburban and a park-like appearance, winning and holding a new and growing residential and home-making people in rapid and frequent communication with great centers, and leaving cities mostly to the toilers

in manufacturing and distributing centers; the restored and increased valuation of land properties and their fertility; the retaining and heiring back of fortunes once continually departing; the location in the country of many modern institutions now crowded into great cities.

It would be wise in this connection to have in mind the possibility of utilizing the power in wind, wave, and tide belonging to the country; to recall the fact that we are in the beginning of aërial transportation. The possible effect of these may be revolutionary, and most assuredly for the development of country life. There is a greater reason to-day than ever before for owning and making the best of God's land, God's country; for putting life and thought into it in its large development in ways we have not begun to think about, but which must come.

It means also a new education of country people back to the land and to nature, in common, graded, and high schools, in colleges, agricultural and otherwise — not an inferior but a superior education worthy of the brightest men of any age. It means an expert supervision of all education in the country from the standpoint of the country and not the city; a supervision that will grasp and use all knowledge of experience that to-day is often buried with every generation and must be learned over again; a supervision that will inspire both the ordinary and extraordinary child to stay in the country in response to a clear call of the age to new and vast opportunity for usefulness.

From such an education will pour into theological seminaries a stream of young men whose soul ambition is to fit themselves to return to the country town and church with broad ideas and ambitions and hopes for both. Such men will be felt a power in both, for the doing of things that will make country life the most attractive, healthful, and helpful in the world.

It means a new and modernized country church in a not over churchd community, equipped for the largest social and a religious service, and manned with a self-respecting and respect-compelling man of God with a vision countryward that country people can feel and respond to. The country church recognizes such a man and will follow such a shepherd, for they know his voice. It is not the voice of a stranger.

Just what this modernized church will be and do no one had best attempt to say. It will of necessity be the inspiring agency to a new country life. Its pastor will of necessity be acknowledged as a leader. He will be in the cabinet of close consultation. He will know his town from alpha to omega; its history, which will include every cellar hole which often is a depressed monument to the memory of distinguished people who have gone forth. While a student of past conditions he will be a student of present conditions, and will be prepared to make history in a way to grip his families in a forward movement that will be felt in everything the town does. President Eliot has said, "The country minister is a key to the country question." Be sure he is a strong key and something will be unlocked. But the country church and minister must not be too independent in any temporary accomplishment of modernizing. They must consult and co-operate with other churches and movements with a view to well balanced and harmonious effort at modernization all along the line. Co-operation is a coming word in all country life and religious effort. Strong individualism must give way to co-operation and a new social service in the new country town. Just how all this will work out we cannot see, but some of the lines of direction have been hinted at and await realization, the signs of which are everywhere.

So we are led to consider *the training of the minister for leadership in the new country church.*

Given first of all a man of unusual common sense with a natural grasp of conditions, coming usually from the country and in love with it, his education in the fundamentals should be thorough and broad. His policy in the seminary should be to cut more in and less out, and never cut his Greek and Hebrew. He may know all too little of either, but if he uses what he knows he will find less uses for the commentaries and helps he cannot always afford to buy. To be a master of one's text is the first step to a master preacher, and to be that one must be skilled in the original text. A flood of illustration and subject matter that makes for original high thinking lies back in the original scriptures. To set this all aside and to enter on an easy course of training and substitution, will never fit best a country minister.

It is to be remembered that he is to be a minister, not less a minister than the city minister, with whom he must fellowship with mutual respect. And the qualifications of a country minister are never to be less exacting than that of any other. He who thinks otherwise will find his Waterloo. The advice of Professor Park of Andover once was, "When you preach in a city church, wear your best clothes. When you preach in a country church, take your best sermon." The changes that have come in the country have been great, but that advice still holds good. Undoubtedly there will be opportunity for every seminary to so adjust and balance its courses as to permit a man fitting for a country pastorate to do so in the largest possible way. Every seminary will do well to keep in close touch with the new revival countryward and be prepared to train in the best way leaders for the country church to meet every emergency and condition that may arise.

On the walls of Hartford Theological Seminary hangs a map with stickpin flags marking where Hartford men serve mankind in the foreign field. On those same walls might hang another map marking where Hartford men are coming heroically to the rescue of our own country life. May she be in the forefront of this movement and alert to their and the country's need. Over the graves of many of her sons may be written nothing more and nothing less than —"F-A-R-M-E-R,"— minister or country minister, by the grace of God.

Many of them will be willing that this epitaph stand in the light of future events over against their names, if God so wills it.

WILLIAM F. WHITE.

*Ledyard, Conn.*



## ASAPH HALL — THE ACHIEVEMENT OF A COUNTRY BOY IN THE SPHERE OF SCIENCE

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Some years ago I was driving one May afternoon from Norfolk, a town beautiful for situation, near the northern line of this commonwealth, to lovely Litchfield, some score or less of miles to the south. I must needs therefore pass through the land of Goshen. It was a stretched-out, sparsely settled tract, but you cannot go anywhere in Litchfield County and escape beautiful scenery, and hardly a square mile you cover is not historic. I came upon a residence which was in contrast to the characteristic farmhouses. It was different in architecture and coloring and it had an individuality almost odd. There was a sort of a tower hard by which did not quite look like an instrument for viewing the landscape o'er.

The parson puzzled a bit over the establishment, but black clouds and angry celestial mutterings in the west took attention from conjectural and speculative thought about other men's dwellings to the practical consideration of shelter for self and steed. The thunder shower turned the pilgrim into the hamlet of Goshen to tarry for the night. Mine host, a harness-maker by occupation and an innkeeper by diversion, informed me that the place which I had passed and pondered about belonged to Prof. Hall, a native of the neighborhood, now noted in astronomical circles and living in advanced years in quiet comfort from his retired government service pension. I felt a little chagrined that I, a Connecticutian, conceited about my commonwealth and its attainments and flattering myself that I knew something about all people of note who held nativity here, had never heard of Prof. Hall. I fear that I feigned to my host that he simply stirred up my pure mind by way of remembrance and in the near future I investigated to spare the shame of ignorance, and

in the succeeding years I have been surprised to see how many times I have run across the trails leading to this personage.

In November, 1907, Prof. Hall died in the home of his son at Annapolis, Md., and was buried in the place of his birth, Goshen, Conn. The achievements of the man as an astronomer make it fitting to memorialize him that we may appreciate the contribution of this commonwealth to the weal of science, but the story of how this attainment was wrought, its heroism, sacrifice, and persevering effort ought to inspire the youth with high ideals of self improvement and encourage them in the face of tremendous obstacles and hold them steadfast in strife with severest difficulties.

John Hall, an Englishman, landed at Boston we do not know when, but reached New Haven about 1639. He was a young man, for thirty years after he worked his way up to Wallingford and had a fixed abode. His great-grandson David emigrated to the Land of Goshen and became an original proprietor of the town. With his son there started a scripturally nomenclatured string of Asaphs which does not stop with the one we speak about today, though once the line was so slender and solitary that it seemed likely to stop.

Asaph, the grandfather of the subject of our sketch, was one of the foremost citizens of Goshen, holding important church and civil offices and accumulating a competence. He was first in war as well as in peace, serving in the French and Indian War and attaining the rank of captain. Possibly because of his military activity he early eschewed matrimony, but in his sixty-fifth year he repented from the error of his ways and took to himself a wife only in the twenties. He lived only about a year, possibly less than more, and a son was born a little over a year after the marriage and he was called Asaph, the father of the subject of our sketch. The late marriage and sudden death of Asaph the first seriously jeopardized the likelihood of any Asaph second.

Asaph second departed from the example of his father, for he married at the suitable age of 29, and through business failures, whether merited or not I cannot say, lost in a few short years all that his father had been so long time in saving. He was a man of good character and excellently educated for the

times. He died in Georgia at the age of 42, leaving a widow and six children, the eldest but 13 years old, Asaph by name, and the subject of this sketch.

Up to nearly the time of the father's death the boy's life had been that of a well-to-do country youth. He had worked a little on the farm and had attended the district school. His father had a considerable collection of books and the son let none escape his eye. He was a dreamy child and on rainy days, when it was too wet to work, instead of going fishing, he retreated to the garret and "revelled in the battles on the plains about ancient Troy and pursued Ulysses in his homeward wanderings."

When the father died the family was called into council and found that though the estate owned several farms, all were mortgaged to the limit. One only was kept, the rest surrendered, and the heroic, faithful mother and the son Asaph, a thirteen-year-old stripling, swiftly shooting up toward the six feet and two inch stature, bravely believed that the family could be kept together and supported and the heavy mortgage whittled away until the home would be clear of encumbrance. The mother, Asaph, 13, and Lyman, the only other boy, just 7, worked in the field and the girls, one 11, twins 9, and the baby, 5, kept the house and all toiled industriously and saved thriftily.

Three years passed and they just "held their own," such as it was. The mortgage was just as large and the burden of interest not lessened. Another council was called and Asaph concluded to become a carpenter. Three years he served as an apprentice, averaging \$60 per annum as salary. Then he was a regular journeyman and from the six years of labor can be seen buildings of his own handiwork now standing in Litchfield County after half a century. Asaph the carpenter saw that the men with whom he worked were on the whole an uneducated and unthinking set. They did things by rule and not by reason. He was ambitious to know *why* as well as how. Winters he did chores on the home farm and went to school. He got under the sway and spell of mathematics. One winter term he spent at Norfolk Academy, though man grown and grown over six feet in height.

Algebra and six books of geometry he mastered thoroughly and for all time. When he was 25 years old he saw an item in the *New York Tribune* that there was a college at McGrawsville, N. Y., where a young man could earn his living and get an education at the same time. Though he had reached the age when persons are supposed to be through college and started in the world, he followed the star of his destiny, determined on a course of education, and the late summer of 1854 found him knocking at the doors of Central College in McGrawsville, N. Y., with the whole of his worldly possessions in his pocket, amounting to \$300.00. He found the institution a curious conglomerate of go-as-you-please curriculum and indifferent instruction. It was a co-educational college, which then wrote it down as peculiar, and open to every race and color, which wrote it down as radical, and in fact it was a rendezvous for cranks of all sorts and conditions.

But the new place and novel people broadened him and he improved the limited opportunities and improved under the indifferent instruction. He worked at his trade some and studied more and in a year and a half had gotten all the college could give him in mathematics, being at the head of his class and fully even, if not more, with the professors. He dipped into French and Latin as a diversion.

Co-education may have its compensations and so Asaph Hall surely found it. It was a part of the plan in Central College for advanced students to teach those in lower classes. Miss Angeline Stickney from Rodman, N. Y., was assigned as tutor in mathematics to Asaph Hall. She was a senior in standing but a junior of one year in age to her pupil. She was a pleasing person, we are told, and no wonder the pupil made progress.

But Asaph's heart was won through his head. He tried to find or frame mathematical problems which would "stick" his fair preceptor, but his every effort was without success. Science is sometimes the germ of sentiment. Logic insists that one and one make two. Love reveals that one and one only need to make one. This latter mathematical problem was solved in the same way and mutually satisfactory to each. When Angeline graduated from Central College she was engaged to Asaph and

he concluded it would not be profitable to further pursue his education in this institution.

'Way out to Wisconsin they went, where she had a brother. The maiden visited her relative and the man tramped the country to get the sort of a school where both could teach together. No schoolmaster and marm combination could be captured, nor even a single-handed position could be secured.

He worked at his trade somewhat through the winter, but both were homesick in the flat, monotonous country.

In the spring, with a faith in the future which seems to us pure recklessness, they were married and with the enthusiasm and encouragement of the wife went to Ann Arbor and the husband entered both the sophomore and junior classes in Michigan University and took special instruction in mathematics and astronomy. The professor (Brünnow) was an excellent teacher but he could not keep order in his classes. Every professor has also to be a policeman and fortunate is he who can rule with a stuffed club. After six months of student warfare the professor surrendered. Hall went away, too, and is soon found in Shalersville, Ohio, at the head of the academy with his wife as first and only assistant. It was a year of successful effort and at the end back bills were paid up, some sadly needed new clothes were secured and a little paltry pin money was in the pocket.

Asaph would hark back to the bailiwick of Ann Arbor, but a severe storm on the lakes scared Angeline and though she had promised to obey she said No.

Not knowing where else to go, they concluded to spend the summer in Connecticut at the old homestead in Goshen. I wonder if the hard-headed, hard-working farmers did not wonder if Asaph Hall was ever going to amount to anything and when in the autumn they learned that he was going to be an assistant to Professor Bond, who had charge of the Harvard College Observatory in Cambridge, Mass., on the munificent salary of \$3.00 a week, then they were certain he was a failure. To be 28 years old, with a wife to support, and able to earn \$150 a year, does not spell a success which glitters.

In two rooms he set up housekeeping and the man and woman must have had faith in each other and for the future.

He expected to assist Prof. Bond and study with Prof. Pierce in Harvard College, but between the two scientists a gulf of personal enmity was fixed. To tutor with Prof. Pierce meant losing his job with Prof. Bond, so he stood by the bread and butter situation. His work was hard and in it he had little help and all the glory of it was given to the head of the observatory, none to the hand. By some astronomical computations and observations for army officers who were good at figures only in uniforms, he added to his income and just managed to scrape along, the wife helping and doing the housework.

In the month of March, 1859, he was given the chance to catch the moon culminations, and every night the wife aroused him from slumber and sent him out to the observatory and all to earn a single dollar a night. Hall also got out almanacs and gained a little money thereby, possibly from the advertisements. Here he lived and held his own for five years, for his salary was increased in the last year to \$600.00 and then there was a little three-year-old Asaph to support.

In 1862 the Civil War was on and it called away the officers of the Naval Observatory at Washington into the service of either the North or South. Vacancies were plenty and men were needed. Asaph Hall was recommended. He went to Washington and passed the examination with high honor, secured the place, and his ability was so apparent that six months later he was appointed professor of mathematics in the United States Navy. Then and not until then and in his thirty-fourth year was his career assured. Starting as a poor farmer boy, then becoming a carpenter, pursuing mathematics with the idea of becoming an architect, finally he had found the best field for his labor.

Up to this time his struggle was a hard one. He had never known what it was to have a moment of relaxation. It had been *work, work*, not only from morning till night, but from night till morning, pressed by poverty, and the results of his work had been used to get other men fame.

Now, in the Naval Academy, he had come to his own and

was able to do work that counted for himself. It would be too technical to tell you in detail what he accomplished in his science. He headed many government expeditions to observe eclipses and transits in turn to Behring Straits, San Francisco, by the way of the Isthmus of Panama, Sicily, Siberia, Colorado, and Texas.

Astronomers had long held the possible theory that the planet Mars had moons of its own, but no scientist had been able to see the satellites. On the night of August 11, 1877, Prof. Hall, after searching with his big telescope for the shy satellite, discovered an outer unknown orb and after six nights more of stargazing he discovered the inner one.

In scientific circles this intelligence swept like wildfire and set the astronomers crazy and in less than a month almost all the other astronomers had found enough extra Mars' moons to supply another solar system. But Prof. Hall in his calm, certain, characteristic way said, "There are only the two satellites I have shown"; and the thirty years since proves that he was right.

Prof. Hall by this discovery became noted in the field of science not only at home but abroad. Gold medals were given to him by the Royal Astronomical Society and by the French Academy and he received the Salande prize from Paris. Yale and Harvard rewarded him with the degree of LL.D. and lesser universities have given him honor. He has been a member of many prominent scientific societies and president of some.

In 1891 he reached the age of retirement and with the generous pension of the government repaired to his native town of Goshen. But the body was not weak and the brain was busy. He kept on calculating the course of the stars.

Bringing forth further fruit in his old age, he was called in 1896 to be lecturer at Harvard University and though sixty odd years of age, used to walk out and back every Sunday to the Blue Hill Observatory, a distance in one direction of at least a dozen miles. He was a man of fine physical appearance and though quiet by nature nothing pleased him more than to help anyone who wished to learn anything from him. His associates in his profession, if there was any lack of agreement between

themselves, would remark, "Well, we will see what Hall will say"; and from his assertion there was no appeal.

The last years of his life were spent in the place where he was born. The wife of his school days and early struggles died some years since. Four boys belong to him and upon one his name and mantle have fallen and at his home in Annapolis, on November 22, 1907, he fell on sleep; but his body fittingly rests in Goshen, to whom he has given glory enduring, and in Connecticut, to whose galaxy of stars he has added another if imperishable lustre.

SHERROD SOULE.

*Hartford, Conn.*



## THE HUMAN SIDE OF THE CHURCH.

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The Church, prime organ of the Kingdom of Heaven, working in this puzzling, irritating, discouraging mixture called humanity, is a target for many a shaft, playful and otherwise.

It is easy to be fretful, impatient, severe in our thought of an institution, which has been worse than at present, ought to be a good deal better, and will, we hope, some time.

It is important to appraise the human side of the Church, with all its queer legacies, its awkward squad of workers — ministers and the rest — its feeble endeavor to serve God and Mammon, but on the whole its advance more or less steady.

### I. Ministers are human.

No one else knows this more surely than the minister. The more seasoned his experience and the more wise and faithful his wife, the clearer his humble judgment of himself. How often he questions himself whether he can keep his balance much longer on his little pedestal.

People who are a little short of charity or good judgment or of both, sometimes imagine that ministers are divine enough to outdistance the fleetest runners on the King's highway, and carry with them every shattered fragment of humanity in the neighborhood; discharge wisdom on any theme, at a moment's notice, with unerring insight, exquisite tact, and heavenly spirit, whether they be tormented by lumbago or dyspepsia; with salary in arrears, bills unpaid, bank book a dream and a dear one at home feverish.

What a task is the minister's! To stand forth week after week as God's representative in the sacred act of worship, to open the door to faith, love and piety, to interpret the deep things of life out of his own experience, to give with clearness and precision the message from heaven, to rehearse the day of judgment, to convince of sin, nerve for temptation, equip for battle, brace the weak-kneed, discover the silver lining, spy the jasper walls, tide

over the hard places, hear the whisper in the mulberries, refuse to advertise his ignorance on labor problems, throw stones at the bulls of Bashan in New York, concrete sandy foundations, stiffen the wobbly, keep the elder son from heckling his scapegrace brother as he eats roast veal, know the difference between sheep-skin and wolf-skin, irrigate arid places, teach how to play the Samaritan on the Jericho road, open up visions on the Damascus turnpike, furnish dress suits for wedding guests, and be sturdy, patient, humorous, social, reticent, sympathetic, cheerful, genial, tender-hearted, thick-skinned, ungullible, human and holy by turns, altogether and every time.

It is a man's job to combine the celestial and the terrestrial in rich naturalness, to keep high-minded, spiritually keen, serene and alert amid a doleful fusillade of petty talk, an icy sleet of disparagement, an inundation of frivolity, a tidal wave of showy ambitions. What a grist the parson grinds of weather complainings, neighborly faults, gossip, sarcasm, strife of tongues, high winds, low fogs, potato blight, whooping cough, toothache, backward season, poor trade, brilliant imaginations, malaria, depressing saints and cheeky sinners!

Here is a story of a minister's afternoon. It is a warm day in July, and the divine with his wife plans to visit a parishioner three miles away. They must take the small boy along, lest he fire the barn or drown the cat, for the parson's holiness is apt to be matched by the recklessness of his son, who scowlingly dons his winter suit, cases his bare feet in shoes large enough to allow for growth, and reluctantly sits in the carriage on the extreme edge of nothing between the maturer saints. With mild and pensive smiles decorating the faces of two of the godly trio, the excursion is made. The best room is flung open with its slippery hair-cloth chairs; shades are lifted at violent risk to the carpet. Conversation takes a serious and professional line and a semipious tone which trends toward the naughty world as the ice thaws. A little neighborly gossip is smuggled in, for even ministers like to have a good time. Trying pauses appear and the parson racks his brain to feed the hungry conversation-hopper. The boy, with dangling legs, aching feet and perspiring frame, tries to relieve the ennui by gazing at a picture on the wall of a

weeping willow, a grave-stone and a drooping woman whose tears remind him of the charming Connecticut, where his heart is fishing.

After a short eon an oasis comes in sight, — a call to the dining room, where lightest biscuit, delicious preserves, tender layer cake and symptoms of ice cream make heaven seem more real to the boy and help the parson to imagine that he has not missed his calling.

The host seizes a plate of rolls to send it upon its benevolent career, when a kick from his wife under the table recalls him to the forgotten proprieties, and pretending to brush away a fly he nods to the minister to help earn his supper.

Then comes family prayer, conducted by the pastor, the cat excited by such unusual procedure takes to the barn, envied by the boy. In singing the hymn the parson touches lightly on the doubtful notes, but comes down with bouncing emphasis when sure of his ground.

When the visitation is over the minister can locate every bunion, portray every felon, catalogue the baby's teeth, give the latitude and longitude of grandfather's rheumatism, explain the lunacy of the setting hen, the vagaries of the kicking cow, the leisurely depravity of the hired man and the meanness of the brown-tailed moth.

Happy the temperament and invincible the Christian character that can find means of grace and stepping-stones heavenward among fretful babies, wayward adolescents, frosty adults, tardy saints, grumbling professors, and most dangerous of all, unstinted and saccharine admiration for the dear pastor and his beautiful sermons. How grateful he is for treasures of self-restrained sympathy! How thankful he tries to be for safe and tonic criticism, the danger-buoy for the ministerial mariner, that whetstone for a dull intellect, that feed of oats for a sluggish mind.

Funerals are a rich field in which the parson's human nature blossoms out. No child breathes so briefly, no man so idiotic, no beggar so humble, no saint too swiftly translated, as to be beyond the minister's highest effort; and the more skittish the subject the keener the critic's trained and brilliant powers. However

sad the waste, or cantankerous the conduct, every one prefers to have his folks landed within the gates of pearl.

The parson must skate swiftly and gracefully over thin ice, or the subscription list next year will betray his folly. A minister in Iowa, hastening to a funeral, was stopped by a man who ran out of a cabin and sang out, "Say, parson, don't tell where the feller's gone."

There are sins to condemn. What diplomacy, what genius to achieve the feat without so ruffling the sinner's composure as to make a gap in the congregation next Sunday!

When a prominent member's crookedness calls for rebuke, Lucifer's adroitness would be taxed to avoid changing smiling friendliness into a firebrand. It is a problem which endangers the minister's soul, for even the minister has a soul, to be true to his conscience, for even the parson has a conscience, true to the Lord and just with the erring brother.

How avoid changing austere truth into palatable falsehood, charge stern denunciation with wise and winsome counsels, penetrate the ringing woe with the wooing note of tender appeal, give a composite photograph of Sinai and the mountain of Beatitudes, throw a little of the golden light of the heavenly mansions around the great white throne.

However his liver works, brain fags, ideas bubble merrily or loiter wearily, pharisees frown, prices soar, or Sunday weariness infect, the minister must always preach well and pray fervently, with chaste variety, classic refinement, omniscient insight, and a reverence that would do credit to Gabriel.

He must nourish the philosophic, charm the poetic, amuse the anecdotic, terrify the apathetic, deepen the pragmatic, supply gumption to the psychotherapeutic, please the idealistic, gratify the theologic, allure the socialistic, ease the dyspeptic, build up the mystic, exhilarate the meloncholic, warm up the arctic, mitigate the tropic, strengthen the anæmic. He must keep hold of the superficial, put foundations under the castles of the dreamer, offer balanced rations to the practical, and control the unspeakable currents of the sub-conscious self.

Whether the disease be chronic and the case obstinate, or the symptoms acute and the temperature excessive, bland and

sure the minister's optimism, calm and deep his self-control, untiring and inventive his skill, imperturbable and soothing his temper.

He must listen with mild, professional smile as a parishioner says, "They had great preachers in the olden times." He aches to say, "And there were great hearers."

He must hear with patience almost divine, the question, "How could our ancestors listen for two hours to sermons, while I am all tired out after listening to you for half an hour?" If mince pie abbreviates his temper, he replies recklessly, "O they were demijohns in those days, you don't hold but a pint!"

When the parsonage needs a little paint, or a new pump to mitigate the prevailing dryness, the parson, fearing the everlasting cry of "deficit," goes for the favor like a convict after a reprieve, good practice in humility, of which he is a stately monument.

Sad his lot if he be not at times blind and deaf, if he lack the hide of a rhinosceros, the tongue of Ulysses, the agility of Blonden, the nerve of a political candidate and the knowledge of Macaulay. Solemnly wag versatile and practiced tongues, mournful the prophecies, hoarsely growl the wolves in the forest, if he lack the qualities of mild steel, — resolute and independent judgment, a sympathy which can neither be duped or worn at the edges, and a restrained gentleness, which hard usage can neither fluster or tire.

The human nature of the minister must be sterling, aseptic and bear the pure food stamp. He must keep it in bonded warehouses, in the attic, in the cellar; his pockets are full of it, his eyes glisten with it, his hands toss it to right and left. He gives it out by carload, cargo or pint. He shares it with the affluent and the poverty-stricken, unworried and cheerful, though dogs bark at his holiness and a stray pearl reach the unwholesome swine.

## II. The people are human.

Some have more human nature than others, all have as much as they can hold. Some are warm-hearted and expressive, others keep their feelings in cold storage. Some are like a graven image,

others like a volcano. Some are like a pile-driver, others like a tack-hammer. Some remind of June, others of December. Here is a whip, there is a brake. These all need special treatment; we cannot get them to heaven by wholesale. They must be studied case by case.

A young preacher in Maine was so distressed by the chronic smirk on the face of a girl he was driven to frenzy, until, unable to bear it any longer, he said to the girl's mother, "Mrs. Russell, I cannot endure any longer that smile on the face of your daughter, she seems to be laughing at me." "O no," said the mother, "she always does that; that's the way she worships." What philosophy comes to our relief as we get sophisticated! In my first preachment I was crazed by a tired woman's peaceful slumbers. I touched the heavy pedal and sent out an extra edition of my chief stock in trade, and disturbed her rest for a moment. Now I allow weary worshippers to enjoy visions radiant as those of the athletic angels on Jacob's staircase, and I console myself by the reflection that possibly not the dryness of the sermon, but the undemijohn nature of some minds may account for the situation.

Drowsiness is rare with the hungry. The well-fed dog rests with drooping lids. Slumber reveals placid confidence in the preacher and is a high compliment to him in these unsettled and flighty times. The driver of a shying horse defers his nap. How blessed to have such confidence in the pastor that young men can see visions, and old men dream dreams as he preaches! The considerate minister studies his people as Wright the air; knows their infirmities, admires their strength, and if the acid has a tang of bitter, considers that Baldwin apples are poor eating in August. The true minister becomes a connoisseur in charity, and loves his people almost as much for their frailties as for their nobilities; a garden that can produce many weeds must have fairly good soil. Those old boots that come squeaking up the aisle a little late have been walking a long time in the narrow path. That sharp tongue occasionally makes the parson cringe, but it is better than a mealy mouth. Yonder eyes keen for the clock, those nervous fingers, swift for the watchpocket, are wholesome air brakes on the minister's lengthy eloquence.

Here is a voice that needs a quarter's lessons in the heavenly singing school to get it in tune. There will be time for that later on.

Yonder is a mind as full of objections as a chestnut burr of thorns. Here is a man more brilliant with the breeching than the tugs. There is a candidate for the gold ring of the prodigal, who deserves a piece of the hide of the fatted calf. He may not get either, but the parson must try to get him home.

Dear people, granite needing much cutting, diamonds calling for skillful polishing, acorns needing long growing, characters childlike, belated, unfortunate, one-sided, needing tuition angelic. What tact, what consideration, what gentle wisdom they require! Out of all this wealth and poverty, this vigor and shallowness, God is building a palace. Work on the foundations is as important as on the rose window. Heredity, early deprivation, misfortune, poor examples, callow or thread-bare advice, disease, delay, paralyze, defeat, and make meager, human nature seem weak and thin; the product will be something respectable later on, if patience lingers, and sympathy does not all ooze out.

The human side of a church. How much needs doing to keep the wheels turning, pay the bills, hurry up the backward, hold in the headstrong, whip up the placid, quiet the tempestuous, steady the impatient! How many funds to collect, meetings to go to, hands to grasp, smiles to beam, words to keep unsaid, suppers to cook, crullers to fry, dishes to wash, girls to go home with! When the church needs shingling the parish committee breathes easier when the old bean-pot gets to work, roosters squawk and feathers fly.

Church fairs were seldom held in Ephesus, the modern Priscilla meekly offers the Lord a little embroidery and bakes for Him an angel cake.

What winged and tender words must be uttered! What loving prayers breathed, warm sympathy felt, sturdy patience lengthened till it almost ceases to be a virtue! What a time the people have with themselves, with one another, with the adolescent boy, flighty girl, vexatious neighbor, acrobatic minister!

How slowly Christian people meet changing conditions! Many have stopped going to prayer meeting and neglected to

take up anything else in its place. Is this due to a milk-diet from the pulpit? We lament failure to shoulder serious duties, the disposition to seek excursion rates to heaven, to substitute sentimentality for service, an anthem by a quartette for hard thinking and eager praying, and responsive readings for repentance. The feminine note from the desk may be partly to blame. It is a considerable to keep up a chronic enthusiasm for the Kingdom, there are so many things which seem so much more interesting and up to date. We ought to be thankful that so many achieve the feat. The human side of the Church. Sometimes on the dead run away from duty, because it has no wings; on the keen jump for things which sparkle more than holiness, yesterday fearful lest it lose its soul, to-day forgetting that it has any; but beginning to wonder if it can do something for the soul of someone else; the parson with any judgment, painfully conscious of his own shortcomings, never lets his tongue get sharp when he talks about his dear saints in the making or with them, he finds so many earnest, sincere, steadfast friends of God, that over and over he takes courage. He is only too thankful if he can encourage them a little in their souls' living, pull up a weed here and there, cast out a few stones, set out a tree now and then, cheer his beloved people as much as they do him, and help them to get ready to meet the shining ones.

How much Jesus loves the Church. How patient He is with it! How tenderly God broods over it! How beautiful it will be when it comes to its own! The Church of the living God, the pillar and ground of the truth.

GEORGE L. CLARK.

*Wethersfield, Conn.*



## THE TWENTIETH CENTURY MINISTER.

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No man's work was ever more important in the history of the world than it is now. Shall we not rather say, no man's work was ever *so* important as it is now? And the minister's work is no exception to this rule. Hence, whatever wisdom we can acquire, whatever improvement we can make, whatever perfection we can attain, let us give ourselves to it with all our hearts. It is on this ground that I have ventured to address myself to the topic assigned by the program committee, in spite of the consciousness that it would be presumptuous for any man to assume to give a final utterance on this theme.

Now I have not had time to put the Roman finish on what I have to offer you to-day. This is a busy season. Unfortunately, while "art is long, time is fleeting," especially for a Methodist preacher approaching the close of the conference year. And so, what I have for you must be given you in the rough. If it is worth the trouble, you can polish and perfect it for yourselves.

To begin with, I want to say that there is a class of preachers who would resent this very title which we have under consideration. "The twentieth century minister," how does he differ or how *should* he differ from any other true minister of Christ? "What has the *time* to do with such a matter as this? Do not our charge and our charter go back to Christ, begin with Him and end with Him? Are we mere time-servers, bearing about with us 'doctrines fashioned to the varying hour'? Is not the very fact that we give ourselves to the consideration of such a topic as this evidence in itself not only that we are headed in the wrong direction, but that already we have gone too far that way? What we need is that which we have *lost*, not that which we vainly imagine is yet to be attained." If you think that the number of preachers is necessarily very small, whose attitude of mind is such as I have just outlined, you are mistaken. The average minister,

after he passes his fiftieth year, if not before, and especially if he has not been a great success, is very liable to feel that way. And from very high sources, sometimes, let me add, it is easy to trace the same notion of our work. How about the Philadelphia preacher of whom I heard recently who, when Forsythe's "Positive Preaching and the Modern Mind" was placed in his hand, said, "Modern mind, indeed! I would like to know how the modern mind is different from any other mind." And he refused to open the book, thus denying himself the benefit of one of the most wholesome mental and spiritual tonics which has been given the ministry of this generation. Now with this attitude of mind, I have no sympathy whatever. The only man who has lost anything because the Lord did not make him with his eyes in the back of his head is the man who *thinks* he has lost something on that account. For myself, I do not think so. That is all there is to it, so far as I am concerned. Every now and then, some one comes on with a sermon addressed to the people, but aimed at us ministers, from the words of Jeremiah: "Ask for the old paths, where is the good way, and walk therein." The most absurd misuse of Scripture that could possibly be conceived. Jeremiah in these words was calling the people back from the very lowest depths of idolatry to the worship of the living God. Where is the application? Have we sunk into idolatry? Has it come to that? I deny the implied reproach. Never in the history of the world have men's hearts beat with nobler or fuller loyalty to Jesus Christ than in this present generation. No, brethren, we need many things to make us in the least degree fit for the task and responsibility of the hour. But we will not find a single one of them, not one, in the past.

"Forward be our watchword,  
Steps and voices joined;  
Seek the things before us,  
Not a *look* behind."

To be sure, the bare elements of an efficient ministry are to-day what they always have been and always will be. We cannot change them; we do not want to change them; we do not *need* to change them. They belong to our equipment as the very first requisites, as the eyes with which we see, and the ears

with which we hear, and the tongue with which we speak. The minister of to-day must be a man of prayer, as the true minister of Christ always has been. The minister of to-day must be a man who loves and studies God's word, as the true minister of Christ always has done. The minister of to-day must be a man of faith, as the true minister of Christ always has been. The minister of to-day must be a man of God, as the true minister of Christ always has been, knowing God and loving God, and obeying God in the spirit and after the example of Jesus Christ. But all this is self-evident. There can be no doubt about these things, any more than that the minister of to-day should wear clothes, or eat food, or breathe air. Life cannot be thought of without these essentials. The question which really concerns us is this: What are the things that we need to attend to in this age, in order to the most effective out-working of these fundamental qualifications, faith and prayer and study and loyalty?

I wish to lay emphasis on three or four matters which seem to me to be of the utmost importance. Shall we call them channels through which the piety and the efficiency of the minister of Christ to-day may flow out to refresh and enrich the life of the world?

1. The first of these channels is *Individuality*. The minister's individuality. And the two dangers that threaten us here, the Scylla and Charybdis between which we must try to safely steer, are first, the suppression of individuality, and second, its exaggeration. As to the first of these evils, I have in mind the minister who seems to have determined that the thing for him to do is to utterly forsake himself, to give himself up as a bad job, so far as any individuality that he may possess, is concerned, and try to be somebody else or merge himself in some vague, general ministerial type. "I could tell that man was a minister a mile off," says one. Brethren, we are not mere copyists, imitators, impersonators. Our business is not with mimicry, but with reality. Now, people enjoy a mimic, if the man lets it be understood that it is his business to be a mimic. But to try to be the real thing and its imitation, to try to be real and unreal at the same time, to try to be real in an unreal way is a blemish and a blunder. There

is no man in the world who needs to fall back on his own personality so much as the minister of the Gospel, and no time in the world's history when it was so necessary as to-day. We can, indeed, *improve* ourselves. But we can never improve *on* ourselves. Some other more engaging personality can improve on us, no doubt, but *we* can never improve on ourselves. I rather think if we spent our time in self-improvement to the least and last detail, instead of in what may not be improperly called self-abandonment, we would find the road to success more quickly. The truth is just this, brethren, if God has any place at all for us in the ministry, then the source and secret of our power are to be found in our own personality, not in somebody else's that we may simulate or assume. Don't be the least afraid or ashamed to be yourself.

The other evil to be avoided is self-exaggeration. In other words, eccentricity of manner and method, whether that eccentricity be cultivated or only permitted eccentricity, which for the most part, is a combination of neglect and conceit. As a rule, I think, eccentricity is the frailty of the over-confident man. By that means, the over-confident man advertises to the congregation (if it is a case of preaching) his stock of surplus confidence. He proposes to do what he pleases and say what he pleases. Now it is a fine thing to possess steady nerves. It is a fine thing to go confidently before the people and among them. But no man ever yet indulged a sense of over-confidence in any form of ministerial service without doing something sooner or later to detract from the value of that service. Let us be ourselves, but let us be our *best* selves. Even then we will fall far short. Let us pass on every word we utter, and every possible presentation which we make of ourselves. Self-improvement! That's the remedy in this case as in the preceding. The task which the under-confident man abandons in a sort of half-conscious despair, the over-confident man slights as being unnecessary. How frequently we hear it said: "He did not do himself justice." That is the real reason of the failure of many a man in the ministry to-day. He does not do *himself* justice. It is not because, on the one hand, he cannot be somebody else, nor, on the other hand, because he cannot be less offensively himself. It

is because he is not his best self, that is, his *true* self. He has it in him to be a power, but he has never permitted that power to properly express itself. He needs to be toned down or toned up. But he himself has never made a fair effort to meet that need.

Thus far, I have spoken of the minister's individuality with reference only to his life of expression, whether that expression be in preaching sermons or in general ministerial activity. But I want to say, this matter reaches down to the very depth of what we claim to be and to believe. The man who simulates or exaggerates outwardly will before long do the same thing inwardly. We are of one piece. The man who is not fair to himself in the way he expresses himself will not long be perfectly fair to that to which he gives expression, on Sunday or on any other day. In other words, he will not long be perfectly true. And without the note of truth, what hope is there for one's ministry? More than anything else, this is what the world seeks in us and hopes to find. In every exercise of our office, the spirit of men must be able to discern the truth with which the apostle John begins his first epistle: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; that which we have seen and heard declare we unto you." The meaning of all that hitherto has been said is well expressed in Shakespeare's familiar lines:

"To thine own self be true;  
And it must follow as the night the day  
Thou canst not then be false to any man."

2. The second channel of power is *Sympathy*. I do not mean sympathy in any mere sentimental sense, the ability, for instance, to shed tears freely and frequently. Some years ago I heard of a minister, I think he was connected with this conference, who said that his "forte" was "funerals." That man missed his calling; he ought not to have been a minister; he ought to have been an undertaker. By sympathy, I mean adaptability, flexibility. Faith, hope and charity, all working together, and always working together upon the material out of which God's kingdom is built up, namely, men. That's what I mean by sympathy. And I say

to you, it is the greatest evangelistic need of the hour. Not emotional enthusiasm, not the revival campaign which comes around with the same fixed regularity that the circus does (to say nothing of other points of similarity between them). But sympathy which extends throughout every day in the year and unto the very last man in the congregation. We minister to men of different callings. We minister to men of different stations. We minister to men of different grades of culture. We minister to men of different kinds of previous religious training. We minister to men of different types and degrees of religious experience. How are we to succeed, except as we reach down, and as we reach up, and as we reach out and as we reach everywhere with a sympathy which is adequate to all these varying distinctions. Not long since a minister went to a new appointment. The first Sunday that he appeared in the pulpit, there appeared also in the congregation a man who, though not a member of the church, was an important man in the parish. This man went to church that day with high hopes, hopes of which he himself was not fully conscious. After the service the man left the church disappointed and dejected. He has seldom been seen at a service of that church since. To an intimate friend he gave this as his reason. "I saw at once that the minister had nothing for me." That is the most withering judgment that could possibly be pronounced on any preacher's message. I would rather be accounted the poorest preacher in the connection, from the standpoint of homiletics, oratory or even orthodoxy, if men can only feel that I have something for them, than to be accounted great with this qualification left out. The preacher's authority! The preacher's message! What is the use of an authority that is ridiculed? What is the value of a message that is scorned? The preacher's authority, if he is ever to have any, must grow up before the eyes of all, out of his sympathy. Like the authority of Christ in His day, it must be freely acknowledged, not imperiously demanded. The significant thing to my mind about the recognition of Christ's authority was not that it was demanded by Him, but that it was accorded to Him. If this was true of Christ, how much more must it be true of us? There are some preachers who mistake self-consciousness and inflexibility of temper for the guidance of the Holy Spirit and the

authority of Christ. The result of that mistake is simply fatal. What was the leading characteristic of Christ's own ministry if it was not this same sympathy of which we speak? It puzzled and baffled His enemies, but it filled the hearts of the people, the neglected, the outcast, with hope and joyous wonder. "How is it that he eateth and drinketh with publicans and sinners?" Nor do we find any evidence anywhere of painful anxiety or of a great burden to save their souls. All we see is kindly, brotherly companionship. A real desire, and a real effort to get up close to men. Take the case of Zacchæus, for example. When Jesus came within speaking distance of Zacchæus that day at Jericho, he looked up to where the curiosity-seeker had stationed himself and said, "Zacchæus, make haste and come down; for to-day I must abide at thy house." He invites himself home to dinner! Most friendly. Nor is there the slightest evidence that one word of reproach was uttered, or any little sermon preached on the way. But so sweet and simple was this man's companionship, so winsome withal, so genuinely human and yet so unmistakably divine that by the time they reached Zacchæus' dwelling, he was a changed man. This is the true evangelism, brethren, the kind that is needed to-day. I confess to you, that I find myself out of sympathy with that notion of personal evangelism, which practically identifies it with the canvasser's art, that we must learn to make a dead set for every man, everywhere, everywhen, that we must develop this thing to the point of professional efficiency. I do not believe a word of it. You are familiar with that incident of one of our well-known ministers and his Adirondack guide. How often they had walked the woods together, I do not know. It appears, however, that the minister invited his guide to hear him preach on some occasion in the not far distant future. To this the guide assented. In the meantime, however, the guide lost his life. The minister looked upon the whole circumstance as an instance of a lost opportunity. The incident has been related with great effect, and the minister condemns his soul for the remainder of his life to dwell in the shadow of that lost opportunity. Now let us look at this. If the minister was false to his Master in the presence of that guide, faithless and untrue, I could not wonder that he should feel reproach. Otherwise, however, I have no possible sympathy

with the judgment which he pronounced upon his soul. Moreover, his soul will not submit to the judgment. His soul will not dwell in the shadow. That's all there is to it. And he himself is in grave danger of losing something quite as valuable as an opportunity, namely, reality, sincerity. I say to you, brethren, that no true minister of Jesus Christ can move sympathetically among men anywhere, whether in the congregation on Sunday or in the world on Monday, without lifting them up and bringing them nearer to Jesus Christ. "Say," says the man I have in mind, "I like that minister. I certainly do. He treats me just like any other man. He doesn't seem to regard me as a son of perdition, and when he approaches me he doesn't seem to carry any holy grief in his face. I believe I will go and hear him preach." That day when he goes home to his wife, he says, "Wife, I have a surprise for you. I am going to church next Sunday. I met a minister to-day that really appeals to me." The following Sunday this man and his wife are at church. At the proper hour the minister appears in the pulpit, the same simple, frank, genuine man that he has appeared to be outside of the pulpit. And he preaches just the kind of a message one would expect from such a man, simple, frank, and genuine. Well, to make a long story short, the man who went to church that Sunday for the first time in years is now the treasurer of the church, one of the pillars of its strength. Brethren, that's the kind of evangelism this age needs more than any other kind. That is the sort for at least this portion of the earth's surface.

3. Another channel of power which must be kept free and unobstructed to-day is *Fraternity*. I mean by that a fraternal spirit and manner toward other churches and ecclesiastical bodies. Brethren, the watchword of this age is Christian unity. Make no mistake about that. It is no fad. It is a conviction, and soon it will become a passion. And when it does, like a freshet in the spring, it will sweep our denominational fences into oblivion. There are plenty of people in all our churches to-day who would not shed a tear to see our little ecclesiastical systems smashed into smithereens, if only in that way the church might come to possess and realize the largeness and the oneness that are in Christ. I



think it is not too much to say that there is to-day an unvoiced yearning in the heart of the church and of all branches of the church for one common rallying center, one over-mastering conception of divine truth and love and power, one Christian impulse and aim, which shall transcend all differences of race and class and creed and calling. Brethren, we sometimes get discouraged with the feeble response which is given to our preaching, the scant return from our hard labor. Is there not some excuse, at least, while the impression prevails that we are trying to save a great big world with a little narrow, sectarian Saviour, a Saviour whom we have narrowed down to our small notion of the Gospel, rather than a Saviour who has broadened us out to the wide boundaries of His great Gospel? I know full well that we have our work to do in our way, and that way seems fairly clear to us. And it is difficult to see, if our way is the best way, how some other way can also be best or even perhaps good. But I want you to understand that God is working in this world in His way too. And remember that "His way is in the sea, and His path is in the great waters and His footsteps are not known." "My father worketh hitherto." When I was a boy my father set me in a field to work. Whether it was to dig potatoes or hoe corn, I cannot now remember. All I remember is the size and shape of the field. The field was rather long on the level for a certain distance and then sloped by a rather steep descent to the fence below. I remember when I finished the first row I straightened out my aching back, and said, "As far as I can see, and the rest besides." This was my rather disheartening soliloquy at the end of every row. But, nevertheless, I worked on, and when I had worked out far enough in the field to see down the slope, I found that my father had all this time been working up from the fence, although I had not seen him. He had shortened my labors, though I had known neither the fact nor the extent of his work. 'My Father worketh hitherto and henceforth.'

"Deep in unfathomable mines  
Of never-failing skill,  
He treasures up His bright designs,  
And works his sovereign will."

The only practical suggestion I have to offer touching the minister's proper attitude toward Christian unity is this. Let us try to be advance agents of this great ideal and principle, each man in his own field. Conventions may be called, resolutions may be adopted, federations may be formed. But for the real progress of Christian unity, give me the living man who seeks to embody the principle of Christian unity in his practical relations with the ministers and members of other religious bodies. Above everything else, and for the sake of Christ, don't go around prating about the superiority of Methodism, even its superiority in numbers. If there is anything really superior about us, the world will soon find it out, without our advertising it. Never before in human history were men so prompt and so generous in their recognition of that which is truly good, as they are to-day.

4. *Local Fidelity.* That is, fidelity to the church and community which we are appointed to serve. This is at once the demand and the opportunity of the indefinite pastoral term. How our fathers ever accomplished as much as they did, under the two and three year term, for the communities to which they went, is one of the marvels of ecclesiastical history. But, thank God, the day of the wandering friar is gone by. Now it is our privilege to address ourselves to the local situation with the practical assurance of being let alone, so far as outside interference is concerned, till we get time to do something. And the man who does not realize his larger duty and his larger opportunity, in view of the removal of the time-limit, is not abreast of the times, to say the least. The first and great duty of the minister is to his church and parish and place of residence. He may be ever so good a lecturer, revivalist or reformer. The people for him to lecture, revive, and reform are the people among whom he is sent to serve. He may not get to the General Conference quite so rapidly. He may never get to be bishop, or even a field secretary, to say nothing of the other official classes between these extremes. The business of the minister nevertheless is to devote himself to his particular field, study its people, study its problems, touch its life at every point, develop its possibilities, make sure its success. I say to you, that this is our great responsibility, in comparison

with which there is no other that any man or conference of men may lay upon our hearts. We should go to our fields with the idea, first of all, of putting whatever grace and wisdom we possess, into those fields, the way a farmer first plants seed in the soil from which he expects a harvest. We should go, I say, with the idea of what we can put into the field, not what we can get out of it in any interest whatsoever. We are not, for example, the financial agents of the church benevolences, collecting all we can get in one place and then going on to make a record in the same line somewhere else. Our special fields of labor are to be cultivated not exploited. No man here is more loyal to our great benevolent interests than I am. Not one. I believe with all my heart in the connectional spirit and system of Methodism. But I say to you that our denominational loyalty must be properly and perfectly adjusted to local fidelity or we will make a failure of them both. My experience has taught me that there is no essential hostility or even rivalry between these two. But that form of ministry is without justification or even excuse in this age, which is properly characterized by the words, "They made me the keeper of the vineyards; but mine own vineyard have I not kept." Nor do I believe that any permanent good can result to the church as a whole, except by the most diligent and constant cultivation of the local field.

But it is more especially from the standpoint of the minister's own joy and interest and success in his work that I urge attention to this matter. Many a man fails for the simple reason that he is ignorant of his field or impatient of result or otherwise unfair to the local situation. Nine-tenths of the misfits, of which we quite frequently hear, are traceable to this cause. There is scarcely an appointment which has not some peculiarity. But that peculiarity holds in itself the secret of the minister's interest and of his opportunity as well. Not only churches but men are peculiar. And our task is quite as much to save church members from offensive peculiarities as to save sinners from their sins. But such work cannot be done without careful study, patient effort, faithful example and unyielding faith. But it pays, and it succeeds, and the joy of it no man can measure.

In what I have had to say to you to-day, I have dealt with the

minister solely as a man of action, as the servant of Jesus Christ, and of the people for Christ's sake. Of the minister as a believer, thinker or preacher, I have had nothing to say; that is, of his personal faith, his theology or his pulpit message. I have interpreted my task as that of dealing in the most general way with the minister as he faces his work and grapples with it. I pray God that, in the suggestions which have been offered, no false way may have been shown.

JOHN HENRY BELL.

*New Britain, Conn.*

## THE TRAINING OF MISSIONARIES.

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The World Missionary Conference, which met at Edinburgh in June, 1910, was a remarkable gathering. It was significant because of its *personnel*. Probably never before had so large a number of men and women of eminence in the religious world been assembled in one hall. Lords and bishops were so common as to attract no attention, as Lord Rosebery discovered when he entered and remained standing during the closing session. The Conference was significant because of its *inclusiveness*, containing as it did representatives of all branches of the Christian Church except the Roman, Russian, and Oriental churches. Its highest significance, however, was in its *purpose*, which was nothing less than to bring the whole Christian world face to face with its whole task of world evangelization. The Conference did not think in terms of denominations, of missions, or even of countries, but in terms of the world. From day to day it faced the magnitude of the unaccomplished task. On the basis of the printed reports of eight commissions, it discussed the problems of the unoccupied fields, of the church in the mission field, of education as a force for the Christianization of the nations, of the message of Christianity and its relation to the non-Christian religions, of the relations of missions to governments, and of the duty and privilege of co-operation and united efforts. As these problems and opportunities were pressed home from day to day, the conviction became unescapable that the key to the whole situation lies in the home church and its representatives on the field. It was wise, therefore, that the last two days were devoted to the two central problems of the preparation of missionaries and of the enlistment in the missionary enterprise of the whole-hearted interest, support, and prayers of the entire Church at home.

It is a truism of those who are familiar with the missionary problems in this second decade of the twentieth century to declare

that the missionary situation is today far more complicated than it was a century or a generation ago, or even at the opening of the present century. Western influence has entered the East from every quarter. New educational systems, a new industrial order, movements of social and religious reform, are rapidly modifying the environment in which the missionary is doing his work. The new political movements and the rise of the spirit of nationalism add greatly to the delicacy of many missionary problems. Even the Dark Continent begins to feel the impulse of these movements and here there is the new complication of the steady and well-nigh irresistible advance of Mohammedanism into Central Africa from the north and from the east. The missionary is facing the problem of how to relate his work to these mighty social movements and put the Christian impress upon the life of the new East.

It is because of these changes in the thought and life of mission lands and because of the imperative need of permeating the new social life of the East with the spirit of the Christ before it is too late, that the question of Missionary Preparation attracted great attention at Edinburgh. The questions before the Conference were, Are the present standards for missionary appointment and the present methods of missionary preparation adequate? If not, what is needed in addition and how may it be secured?

To answer these questions was the task before Commission V. This was one of the three commissions the head of which was chosen from America. President W. Douglas Mackenzie of Hartford Theological Seminary was the ideal man for this position, because of his familiarity with conditions on both sides of the Atlantic. Born under the British flag, educated in Great Britain, a graduate of Edinburgh, called from his Scottish church to the United States and prominently identified with theological training here through his presidency successively of Chicago and Hartford Seminaries, he was able, as perhaps no other living man, to appreciate the problems of missionary training among both branches of the English-speaking race. The report shows everywhere the marks of his spiritual insight and comprehensive

grasp of the whole problem in its relations to the church at home and to the needs of the field.

Around him was gathered a group of experts. The vice-chairman was Dr. Murray, Master of Selwyn College, Cambridge, and his British associates included the Master of Magdalene College, Cambridge, the Principal of Mansfield College, Oxford, the late Principal of Harley College, London, a professor in the University of Aberdeen and one in New College, Edinburgh, the Secretary of the London Medical Missionary Association, a representative of the vigorous Irish Presbyterian Church, Father Kelly, who has been a leader in a most radical and interesting experiment in clerical education at Kelham, and the Secretary of the Commission and of the Student Movement in Great Britain, the Rev. Tissington Tatlow. There was one member from Sweden, while Germany furnished a leader in the phonetic study of languages and an authority on the Bantu family of tongues in Africa, Prof. Carl Meinhof, who is likewise the leader of the Laymen's Missionary Movement in Germany. The American members included, besides the chairman, the Principal of Wycliffe College, Toronto, one-third of whose students become missionaries, the Dean of Oberlin, professors in Princeton, Vanderbilt, and Hartford, and the American director of the China Inland Mission, which has a remarkable and successful system of securing and training efficient missionaries. Last but not least were the four ladies on the commission, one from America and three from Great Britain. The American was Miss Gibson, the Principal of the Scarritt Bible and Training School, Kansas City, Mo., one of the highest grade schools of that type in the country, which trains all the single women missionaries for the Methodist Church South. Great Britain furnished Mrs. Creighton, widow of the late Bishop of London, and reputed to be the most brilliant woman intellectually in the Anglican Church today, Miss Gollock, who is one of the most influential personalities connected with the Church Missionary Society, and Miss Small, born in India, a missionary there, and now head of the institution which perhaps more nearly than any other approaches the ideals set forth in the report of the Commission—the Women's Missionary College of the United Free Church of Scotland, in

Edinburgh. These four ladies made distinct contributions to the work of the Commission. The composition of the Commission was such that it would not naturally be over-critical of present methods of missionary training. It represented half a dozen countries, more than that number of denominations, and yet on only one point did a single member of the Commission feel constrained to dissent from the conclusions of the body. The American members had two meetings, the second of three days, held in New York six months before the Conference met, and their conclusions from the evidence before them were embodied in the recommendations of the Commission. The report, therefore, has back of it the judgment of experts from three continents, who were members of ecclesiastical bodies with widely varying standards of training for the ministry, and who had before them the testimony of the officials of 49 of the most influential mission boards, statements of the missionary preparation furnished by 117 theological colleges, seminaries, and training schools, and full answers from leading missionaries in the different fields, whose own training had been of the most varied character in America and England and on the Continent.

To such a report, with such a purpose and emanating from such a source, attention must be paid. And it is an interesting fact that no other report submitted to the Edinburgh Conference has secured so quick and definite results. Already, both in Great Britain and in the United States and Canada, Boards of Studies are being created to take under advisement this whole subject of missionary training and to devise the best methods by which the need of more nearly adequate preparation at home and on the field may best be met.

What, then, did the Commission find as to the adequacy or inadequacy of the present methods of training missionaries, and what did they regard as essential elements in this training?

First of all, they found much dissatisfaction with the present situation. To be sure, nearly every Mission Board sets before it a high standard for appointment. This varies with different Boards and is of course conditioned by the standards for the home ministry of the denominations the Boards represent. As has



well been said, the standard of training required in the missionary cannot rise much higher than that of the training given to candidates for all the ministries of the church. With some Boards this standard is too low, but a more serious factor is the admission by nearly all Boards that they fall so far short of their ideals. In the matter of language training, the Boards generally reported rules to insure to the new missionary the use of his first years for language study, but they added such phrases as these: "when possible"; "we do our best"; "our rule, though inevitably broken"; "as fast as local circumstances permit"; and one Board whose practice is far above the average frankly declared, "It is doubtful whether our regulations sufficiently protect our missionaries." This is typical. Pressure from the field, the dearth of enough suitable candidates, and sometimes the lack of an appreciation on the part of the officials at home of the new situation abroad — all these are factors which enter unfavorably into the situation.

There was a surprisingly strong demand from the field for the raising of standards all around. In the matter of intellectual equipment, while it was clearly recognized that many missionaries with inferior training have proved very capable workers, yet the Commission said, "It is significant that, whilst the appeal for a higher intellectual standard is practically universal, no missionary has suggested an increase in the number of men and women of lesser education." It was even discovered that there are missionaries who shrink from difficult tasks, such as standing before a Mohammedan Sheikh or a Brahman Pundit, simply because they are consciously incompetent to do so through lack of the proper training. As to the professional training for missionary teachers, "the startling discrepancy between the number of mission schools and the number of available educational missionaries has so far led to a continual compromise between necessity and the convictions of the boards." "To make an unspecialized man do educational work is a sinful waste of that man's time and strength, of the efficiency of the school he runs, and of the prestige and efficiency of his society in the field." is the way one of these very untrained teachers, though a university graduate, puts it.

All Boards would place in the very forefront of qualifications a genuine spiritual life, thorough consecration, and true Christian character, and yet there was a considerable number of missionaries who would emphasize this point still more strongly. A few lamentable failures in essential morality, low ideals of honor in practical matters, inability to work with others, and pride of race are among the weaknesses reported by missionaries. In summing up this section of the report, the Commission declared emphatically that cases of absolute failure in the mission field are comparatively rare. On the other hand, there has appeared a widespread consciousness on the part of missionaries of what might be called their relative failure. Earnest missionaries confessed that they had an inadequate grasp of the language and that they were meeting philosophical questions and even arguments drawn from current European literature which they had no training to confute.

In the light of such confessions, it is not to be wondered at that the missionaries asked for men and women with the best possible ability and training. "Do not send your average man. It is the falsest of economy. . . . We only want men in China who have capacity to lead." This note was sounded again and again, the best was demanded, and nothing was deemed too good. Yet, at the same time, there was another note, one of warning against such a raising of the standards as would bar out most candidates. It is not so much the man or the woman who has "arrived," as the one who has the capacity to become. Intellectual brilliancy is not enough. Even a masterful personality which develops at an early year does not necessarily promise success. An all-round development is what is needed. Dr. Mackenzie, in his closing words, put it thus: "We are all at one about this fundamental question, that everything now depends upon the quality of the missionary that is sent out, and that that quality is not merely intellectual but spiritual, not merely spiritual but physical, not merely physical but ethical, and not any one of these but all of them together. . . . By this we do not mean genius. Some are built for commonplace missionaries. Brethren, do not be afraid, you will not get too many of the other kind. It is the average man and woman who is going out, but we want

every man and woman refined to that finish of power, of explicit power which hitherto has not been possible, and we believe that if missionary education becomes a matter of anxious concern and definite planning on a large scale, then the commonplace missionary will no longer be so called, he will be so informed with wisdom and with the power of the Spirit of God that his efficiency will be multiplied tenfold."

So, after all, the question comes back to this — What are the elements which should enter into this training?

The Commission was a unit in holding that for real leadership there must be a broad general equipment. There is danger in having too narrow a base upon which to erect the superstructure of specific missionary training. While missionaries who have not had the advantages of a college or university course have often been successful, yet it is very evident that the new conditions in the East now demand a breadth of culture, an acquaintance with the thought of the world, and a power to grasp a problem in all its bearings which ordinarily belongs only to the man or woman who has had a full academic course. In most fields the day of the lay evangelist has passed or is passing. Already the medical missionary is required to have had a training equal or even superior to that of the practitioner at home. A similar high standard must soon be demanded for the missionary teacher, unless the Christian school is to fall behind and lose the position of leadership it has held so long. Many of the single women perform tasks which in the home land are entrusted to men with a theological training, and these women should have a similar equipment. Happy are those Boards, chiefly in America, which can limit their appointments to women of college education or its equivalent.

This general education should include, if possible, courses in both science and philosophy. The former is of special value to a worker in China and Japan, because of the prominence given in those countries to this side of western thought. Some familiarity with the practical applications of science gives added authority to the missionary, for it is undeniable both that the awakening East takes a deep interest in applied science and that it is becom-

ing painfully familiar with the materialistic conception of the universe which often accompanies it. If the missionary is found to be ignorant of these earthly things, he will have difficulty in securing a hearing for his message regarding heavenly things. This need of understanding the philosophic positions to which the scientific habit of mind tends, emphasizes the importance of a thorough grounding in philosophy. This is especially true in India. One leading missionary in India held that if training in both philosophy and theology cannot be secured, the former is the more important. It gives the missionary a breadth of view and helps him to be more reasonable and sympathetic.

While no one would think of denying that the record of work done by men who have not gone through the regular training for the home ministry is high, yet it is interesting to note that the qualities most emphasized by missionaries as essential, especially in view of the present situation, were those associated with the wider culture and liberal thought of a college course, as distinguished from a full or partial course in a missionary training school. The training given by Bible schools, the Commission declared, is not to be compared with that given in a theological seminary which requires a college degree for admission. They give a serviceable training for those who cannot take the full course in college and seminary, but their place in missionary preparation should be solely for the preparation of lay missionaries.

To this broad culture there should be added what is even more basic, the necessary spiritual and ethical qualifications, such as humility, self-forgetfulness, self-renunciation, docility, gentleness, in the New Testament sense, sympathy, and capacity for leadership. Good physical health and a knowledge of how it may be preserved under adverse conditions are also essential.

Grant that all these qualifications are found and yet they alone are not enough. To these should be added another fundamental element in missionary training, namely, intimate familiarity with the Bible and Christian doctrines, and a knowledge of certain subjects which the Commission included in the category of Special Missionary Preparation.

The necessity of emphasizing the importance of a knowledge

of the Bible and of theology appears when we consider the work of missionaries without a theological training. The teacher or physician goes out to do more than to instruct or to heal. He is a missionary, and unless he knows what message Christ has for the world, he may be ever so good as a teacher or as a physician, but he is a failure as a missionary. There was considerable testimony to this effect. One correspondent in India declared that in the final clash that is coming between Christianity and the religions of the East no missionary who does not know his Christianity will be able to take his proper place. This knowledge of Christianity, not as a mere set of dogmas, but as a system of truth which a man has thought out *and then lived out*, is especially needed by the teacher. His pupils are readjusting themselves to the inevitable breaking down of their old beliefs, due to contact with western science, and unless he can help them to see how Christ can solve the problems of thought and of life, they will drift into agnosticism or worse.

For the women missionaries such a grasp of Christianity is equally important. They are the only ones who can mould the lives of the women of the East, and it is these women who as the wives and mothers of this generation will be the true moral founders of the whole community of the next. For such a work there cannot be too full preparation.

Perhaps the greatest service rendered by Commission V, next to that of calling attention to the inadequacy of the present system of missionary training, was its treatment of the subject of Special Missionary Preparation. It is not so very many years since even the most advanced mission boards took the position that the missionary requires a training no different from that provided the candidate for the pastorate at home, except, of course, the language work after reaching the field. Even today most mission boards in practice attach little importance to any special preparation to meet the peculiar problems of the foreign field. Speaking of such subjects as the history of missions, comparative religion, and the history, beliefs, customs, and problems of a candidate's prospective field, one large society wrote, "We do not demand these subjects, but we are glad when we find them." This indi-

cates the general tone. Only seven societies, two of them in America, reported that they were taking active steps to secure such preparation, and two others that they were considering it. To this statement the Continental societies are marked exceptions. Yet the testimony of the missionaries was unmistakable. "The leading missionaries of all societies are convinced of the necessity of specific missionary preparation and of the great loss that must ensue unless the societies at once face the task of making provision for it with courage, and untrammelled by traditional ideas and habits of action." This means that the missionary needs preparation which cannot be included in the curriculum of all theological seminaries. The number of subjects which a missionary may find of value is legion. One missionary reckoned that if he had studied every subject of which he had felt the need, he would have reached his field at the mature age of seventy. Of course there is a danger in detaining a missionary candidate from his life work too long, but there was general agreement that each missionary should have at least some training in five subjects, namely, missionary history, theory and practice, the religions of the world, sociology, pedagogy, and language.

*The history of missions* is full of suggestiveness. Various correspondents dwelt upon the importance of a vital study of the history of the first three Christian centuries as giving the historic rise and solution of the problems which inevitably arise when Christianity first comes into conflict with other faiths and different civilizations. Nearly all the new questions upon the mission field today are old questions in some part of the world, and a study of the history of missions will save the missionary, who necessarily knows comparatively little of what occurs outside of his own particular field, many a mistake. A missionary is poorly furnished if he is ignorant where to find and how to use the wealth of practical aid which the history of missions and the lives of the great missionaries alone can supply.

*The study of the religions of the world* is obviously of importance and yet far too few missionaries go out with any real conception of the religions of the world in general and the religions of their own fields in particular. A missionary in China declared, "I went without any knowledge practically of the people I was

among," and added that the missionary usually knows only a few passages from the classic books which have got into the talk of the people and has not related them to the whole field of Chinese literature. A missionary to India wrote: "The average missionary of today has no reasoned conception of the relation of Christianity to other religions, except the good old contrast of the one truth and the many errors. He is not prepared in any sense for estimating an alien faith. He is not in a position to appreciate spiritual excellence or moral character if they run on other lines than his own; . . . nor has he been introduced to those large social questions which inevitably arise when a people is passing over from one religion to another." The study of comparative religion by the missionary candidate means also a specific missionary study of the Bible, in order to relate the Bible at every point to the beliefs of his field. Only as he understands the thought-life of the people among whom he labors, and how he can show that in Christianity they can find the fulfilment of their best aspirations and the only force that can supply all their needs, can he do the most effective possible work.

*Sociology* is the third element in Special Missionary Preparation. The missionary goes to a field whose social institutions are based upon the history of past centuries and which embody the spiritual and ethical ideals of the people. To change the beliefs, the ideals, and the lives of these people and fill them with the Christian spirit and Christian purpose is inevitably to set in motion forces that will profoundly modify this social structure. With the advent of the new social and industrial forces from the West, the East is facing most serious problems, and if these cannot be solved aright, the result will be an increase of suffering, misery, and moral degradation. The missionary has a real relation to this whole social development of the East, for one of his great purposes is to plant in his field a Christian church and a Christian state. Then, too, he has the constant problem of how he may naturalize Christianity and make it truly indigenous. One observer, speaking of missionary policy in South Africa, has declared: "It is certainly strange that we should take an eastern religion, adapt it to western needs, and then impose those western adaptations on eastern races. I can conceive no

better way of swamping and stamping out all true individuality in our converts." A missionary who understands the general trend of social development, who knows where his own people stand with reference to the progress of the rest of the world, and how the inevitable cost of social progress can be reduced to the minimum, will be a more efficient missionary; and if he can at the same time have an appreciation of the history and the institutions of his people and learn to regard them sympathetically, then he will be able so to guide them that he will see developing a civilization that roots back into its own past and yet is filled with the spirit of Christ.

Fourth, comes *Pedagogy*. The inclusion of this subject at this point does not mean merely that every missionary teacher should be trained professionally. That should be self-evident, although the rule has been violated in the past. It does mean that every missionary should have some pedagogical training, because all missionaries are educators. "They are all expected to impart new ideas, to attempt to lay the foundations of a new kind of intelligence." Women in zenana work find the minds of the women they instruct childlike. Evangelists do much of their best work teaching individuals or small groups. Medical missionaries have Bible classes and medical classes as well. There is not a single class of missionaries which would not be made more efficient by at least an introduction to the science and art of teaching.

The fifth element is *Language-study*. "'Missionaries do not know the language.' 'The linguistic standard is still too low, a new standard must be held up, and if held up would soon be followed.' The testimony is unanimous that the old days of the easy-going, irresponsible *munshi* must end. Linguistic efficiency must at any cost be obtained." With these striking words the Commission opened the discussion of this section of the report. The linguistic difficulties at present arise from three sources, the inability of the older missionaries to give sufficient attention to the oversight of the language-work of the new missionaries, the inefficiency of most native teachers, and the failure to protect the missionary from encroachments upon the time that should be held sacred for the mastery of the vernacular. Testimony which



cannot be refuted points to the conclusion that too many missionaries fail relatively in their command of the language and this at a time when the rising standard of intelligence in the older mission fields makes the people less inclined to pardon the halting speech of the foreigner who has come out to instruct them. European missionaries, who have been brought up in countries where it is customary for people to speak two or more languages and where the science and art of teaching pupils to speak a foreign tongue has been developed, have here a great advantage over the American missionary, whose whole training in foreign languages has sought only to give him a reading knowledge of the foreign tongue. The development of the science of Phonetics, by which the student is taught to analyze and reproduce the sounds of human speech, may be of great service here. All admit that methods of learning a language may be taught, but when it comes to the point of actually teaching a vernacular at home, the missionary draws back in protest. Most missionaries believe this to be worse than useless, and yet the experience in Germany, where all government officials who are to be sent abroad or to the German colonies are taught to speak the vernacular, and the testimony before the committee appointed by the Treasury Department of the British government, seem to show that, given the funds and facilities, this plan of language instruction at home is perfectly feasible.

This leads to the final question — How is this Special Missionary Preparation to be given? The language-study must be completed abroad even if it is begun at home. With this can be combined more detailed instruction in the history, religions, thought, institutions, and customs of the field. Yet it is evident that the foundation work in the History of Religion, the History of Missions, Sociology, and Pedagogy must be given at home. Both at home and abroad this can be done efficiently only by joint efforts. Union training schools in great missionary centres abroad have already been started and others are projected. At home, this is one of the problems before the Boards of Studies now in the process of being created. But if one may venture a prophecy, this special preparation will not be secured by adding such courses to the

curriculum of each school which missionary candidates attend; it will not be by the Boards combining in one great independent training school. It will be by developing at certain centres, either independently or more probably in connection with existing institutions, special schools which will take students who have already acquired the broad general training, theological, collegiate, medical, required as a foundation, and give them supplemental instruction along these five lines. Until this is done, or the same end is otherwise attained, the Church will fail fully to do its duty of sending out as its representatives men and women with the best possible equipment within the power of the Church to bestow.

EDWARD WARREN CAPEN.

*Hartford, Conn.*

## In the Book-World

### MACKENZIE'S THE FINAL FAITH.

Books on theology are often difficult reading, but President Mackenzie's latest volume, *The Final Faith*, is of such absorbing interest that the reviewer was led irresistibly from page to page till the small hours of the night and the shadow of the morrow's task warned him that intellectual pleasure is not the sole duty of life. The thought is of crystalline clearness, the argument comprehensive and impressive, and the truth is uttered with such firm conviction and passionate intensity that the very majesty of the vision stirs one's impulse to go forth and preach the Gospel. I know of no more persuasive and stimulating proclamation of the tenets of orthodoxy than is to be found in this volume. For it is a proclamation of truth rather than a search for it. President Mackenzie does not pretend to approach his theme as a disinterested investigator, impartially observing and collecting the facts of humanity's religious experience to discover a universal faith in the elements common to all spiritual life. He is a convinced apologist bent on proving from history, philosophy and evangelical experience that the incarnation, atonement, and resurrection of Jesus Christ do for one all that religion can do.

The absoluteness of Christianity, affirms Dr. Mackenzie, lies here, "in the real action of God giving Himself to be known by men in His will and purpose. This He has done through the incarnation in the person of Jesus Christ, and of the gift of His very self in the Holy Spirit to each believing soul. The finality of Christianity lies here, in that God so made known is able to do the utmost that man needs for the fulfilment of his true nature, the attainment of eternal life, the possession of the supreme good."

The author's conception of the Incarnation is thorough-going and time honored; it is the Eternal and Absolute God Himself who has entered into direct relations with mankind and with the individual man. He characterizes as "shallow" the prevalent teaching that the Divine Spirit which is in every man made the fullest expression of Himself in Jesus. The deity of our Lord is

\* *The Final Faith*, A statement of the nature and authority of Christianity as the religion of the world. By W. Douglas Mackenzie, M.A., D.D., LL.D., President of Hartford Theological Seminary, New York, Macmillan Co., pp. xvi, 243, \$1.25.

stated in its most comprehensive and exalted sense. Christianity is emasculated as a gospel if we try to recommend it by reducing the wonder and miraculous nature of the Christ. He is God's true self in history, and the whole course of the life of man on this planet is directed through the personal and moral relations which God has established between Himself and mankind in Jesus Christ, His person and His work.

The Atonement to Dr. Mackenzie is no outworn dogma. Upon it the worth and finality of the gospel depends. God in His very person entered within the limitations of human experience that He might reconstruct from their foundations the right moral relations of humanity with Himself. The author iterates and reiterates with insistent emphasis that the Son of God by His sacrifice did really change the moral relations of God and man; and that after Calvary God actually assumed new personal relations with the fact of sin in the race of man. A pardon can now be offered by God in His new relations with the moral universe, based on the righteousness He has made real in time, on the sin He has personally endured, on the holy love from which His wondrous deed has come.

In His resurrection the Son of God has won and revealed the eternal destiny of human nature, enabling God to stand in new relations with His rational creatures, and by the Holy Spirit bring them into conscious personal union with Himself.

The missionary impulse created by this incomprehensible grace of God in Christ Jesus is composed of two elements: pity for man's dreadful need and the sense of a debt of honor. This gospel cannot pass away, but must fill the whole earth, because the reality which will endure as long as the nature of God is to be sought in the moral nature of man, in a good conscience, a will made one with the will of God. "We of the Christian world," says Dr. Mackenzie, "hold this as our fundamental conviction that only through the power of Jesus Christ is that good conscience, that unity of man's will with God's will, being actually created. This conviction is Christianity, and to deny it is to lose the whole gospel."

The power of this volume lies in its clean separation of the substance of our religion from all subordinate doctrines, in its fine and contagious spiritual fervor, and in its persuasive insistence that Christianity is founded on facts of history which can be verified by research, defended in philosophy, and which have been abundantly authenticated by Christian experience. God has done something in Christ which demonstrates His grace and prophesies our glory.

The important question, of course, is whether President Mackenzie has correctly stated the Final Faith. My own impression in closing the book was that like the historic faith it so nobly presents and defends it is profoundly true, but its truth must be enriched by a broader interpretation. A multitude of saintly

spirits have walked with God in a good conscience and with surrendered will who could not subscribe to the profound ontological statements of this volume without mental reservations, and who would find it difficult to affirm that God actually did enter into fundamentally new relations with His moral creatures by the sufferings of our Lord on Calvary. The modern approach to the Incarnation is quite different from that followed in this treatise, and the current conceptions of the person of Christ are not those of our author. Regarding the Atonement: is it an indisputable truth that God in Christ on Calvary experienced sin in a way so new as to vitally affect divine and human relations? Was not the Lamb slain from the foundation of the world? Has not the Eternal Son always been so vitally present in humanity that He has borne human sins from the beginning and will suffer for them until that great day when He shall put all things under His feet? Certainly the tendency of our times is to place less emphasis than does President Mackenzie on a deed accomplished upon Calvary which radically changed the moral relationship of God with His children and more emphasis on the disclosure and the bringing near of God's holy love. Perhaps the eternal aspects of the Atonement are engaging our minds too exclusively.

Not being a theologian my vision may not be clear; but I surmise that the real line of cleavage separating Christian thinkers lies here. Some hold that Christianity is a revelation of the actual and possible relationship between God and man. The realities remain the same, while interpretations of them vary from generation to generation. Religion abides and theology changes. To use the familiar illustration, the stars shine on with changeless glory, but astronomy is modified with the advance of human vision. Others among us claim that there is no such absolute division between religion and doctrine. They assert that the Gospel is a divine message, containing revealed facts and the meaning of those facts. Reality and the interpretation of reality are welded into one immutable and consistent whole. To this man cannot add and from it he must not detract. His duty is to understand and to obey. Advance in theology is simply the enlarged appreciation of this revealed doctrine of grace. The former view is now the most popular. Dr. Mackenzie stands with the fathers and his exposition of the historic faith of the church is most stimulating and instructive. I do not wonder that Hartford men go into the ministry feeling that they have a glorious, imperative, defensible Gospel to preach.

CHARLES ALLEN DINSMORE.

*In The Great Teachers of Judaism and Christianity*, Prof. C. F. Kent of Yale University, has given a brief popular sketch of the teachers and their teaching of whom we read in the Bible and its contemporary

Jewish literature. Beginning with the prophets, then passing to the priests and the wise men, he closes with Jesus and the teachers of the early Apostolic Church. Dr. Kent is abundantly qualified to write such a book and doubtless was often compelled to omit many things he might easily have said had the size of the book permitted. The book is intended for Sunday School use and should prove very instructive and helpful. Its study would do much to make the Bible a new book to many who do not realize how full of living interest in real life problems the Bible is. (Methodist Book Concern, pp. 166. 75 cts.) E. E. N.

*Spiritual Sabbatism* is the somewhat puzzling title of a book by the late Dr. A. H. Lewis, of the Seventh-day Baptist denomination, in which a plea is put forth for a return to the observance of the Seventh day as the true spiritual Sabbath. The argument reveals a curious combination of wide reading and extensive acquaintance with philosophical and theological literature and at the same time a narrow and baldly literal interpretation of the Bible. About the first third of the book treats of "The Temporal and the Eternal." Perhaps we are very dull but we cannot see that this discussion has anything to do with the subject of the book. The next and equally long chapter is devoted to "Biblical Sabbatism," which is concerned mainly with defending the historical accuracy of the Creation Story of Gen. 1:1-2:4, but also deals briefly, but all too briefly with other Biblical references to the Sabbath. Here among other things we learn that Christ did not rise on Sunday but probably on the Jewish Sabbath. The remainder of the book attempts to prove the essentially pagan and secular or even irreligious nature of the original Sunday observance and thus the great wrong that was committed when the Church adopted Sunday as the Christian Sabbath. But how the mere change back again to the Seventh day would usher in a new era of spiritual religion,—this the learned and earnest author certainly fails to demonstrate. It may be true, as it surely, seems to be, that the secularization of Sunday, by professing Christians, has reached an alarming stage, but it cannot be because it is Sunday and not Saturday. The trouble lies much deeper than the mere matter of which day of the week is observed. (Am. Sabbath Tract Soc., pp. xvi, 223. \$1.50.) E. E. N.

In *The Gospel of the Hereafter*, Dr. J. Paterson-Smyth deals with the much-discussed problem of the future life. Apart from speculations, suggestions and hopes which are common to most books of this type, This book develops the theory of the "Near Hereafter," or the period intervening between death and the final judgment. On the slender basis of the few statements of Scripture that seem to imply something of the sort, and with over much reliance on that late clause of the so-called Apostles Creed "He descended into Hades," the author builds up quite an elaborate theory of a probationary, purificatory Paradise-existence between death and the great Day of Judgment. The spirit of the book is sincere and hopeful and the style bright and attractive, but the argument is not particularly cogent. (Revell, pp. 224. \$1.00.) E. E. N.

To the series of Hand-books entitled "Studies in Theology," Professor McGiffert has contributed a volume on *Protestant Thought before Kant*. This is especially acceptable because it is the presentation of a subject which has received comparatively scant attention. The leaders in the Protestant movement are selected and a short account is given of the contribution of each to Protestantism. Much space is given to Luther, who is presented as a man who made his contributions to the new thought through his emphasis on Christian liberty, but he was far from being a modern man in his interests and sympathies. The concluding chapter has to do with Rationalism. This is treated at length because "The Protestant Reformation was mediæval not modern," and Rationalism marks the break with the Mediæval Spirit. The book is interestingly written and will be of value to those who desire a scholarly and brief view of the growth of Protestant thought in its earlier stages. (Scribners, pp. 261. 75 cts.) C. M. G.

The Socialist Literature Co. has put forth a new edition of Herr August Bebel's well known book on *Woman and Socialism*. It has hitherto been available in English in a poor and cheap reprint. The book has long been regarded by authors of all schools as an important contribution to the subject. Many of the writer's statements were discounted formerly as a ruthless and one-sided representation of sex relations under the present system, exaggerated in order to contrast the possible socialistic regime as affecting such matters. Today in the light of very recent researches regarding Prostitution, the white slave traffic, venereal diseases and Divorce, the contentions of the book have been accentuated, and in many respects confirmed. Judging Herr Bebel's European data by the accuracy of his American data, we must give credence to most of his facts. One chief value of his work for American readers will be his supplements to information not easily accessible to the average English reader. The historical part of his book is based upon the conclusions of the extreme evolutionary writers like Morgan, MacLennan, Backofen and Engels. He gives especial prominence to the alleged matriarchate as a distinct stage of family development. Dr. Howard's recent exhaustive study of these various theories in his "History of Matrimonial Institutions" goes far to discredit many of these positions. Apart from Howard's work we know no other book which gives fuller general information regarding sex problems in various periods of verifiable history. Sanger's History of Prostitution is of course a fuller discussion of this particular phase. Bebel's extreme socialistic position is revealed in his hostile attitude toward Christianity and the Church in its attitude toward woman. Such writers always identify their economic interpretation of the present order with the prevailing religious factors. For a complete representation of sex and family relationship, as the author utterly ignores the brighter side of the picture, his conclusions are unfair. And yet as a presentation of the more lurid and admitted evils, the book has great power. For purposes of fact and information this book (in its new edition bringing data to contemporary figures) is of considerable value. As an argument for the socialistic

contention it suffers, as all the socialistic logic suffers, from considering almost exclusively the economic factors. After such an ethical and economic arraignment of the present order as affecting woman, we anticipate with much interest the reconstructive program offered by socialism, and find very little attempted on the specific theme of the book. The concluding sections of the volume on the socializing of society contain much of interest on the general program of socialism, but very little of specific thought upon the coming family relation, excepting the inevitable abolition of marriage in its present form and the prominence of elective affinity as dominating sexual relationship. The book is frankly, though not generally grossly, emphatic regarding the dominance of sex impulse with almost no consideration of ethical restraint. One can look with great profit upon the facts disclosed by this book, while even a socialist himself, it seems, should see the inadequacy of the motives and methods suggested to overcome admitted evils. (Socialist Literature Co., pp. 112 1.50 net.)

A. R. M.

When Mr. John Morley (now Viscount Morley) published his Biography of William E. Gladstone, he explained that he had refrained from any detailed discussion of the religious life or beliefs of Mr. Gladstone, feeling that he must leave that side of the character and career of so great a man to be discussed by those who were in closer sympathy with it. It was impossible, of course, to omit all reference to Mr. Gladstone's religious beliefs and ecclesiastical activities, and they do receive a large amount of attention and some very beautiful description in Mr. Morley's wonderful volumes. But how much remains to be done is indicated by the appearance of two large volumes entitled *The Ecclesiastical and Religious Correspondence of Gladstone*." The work of selecting and arranging these has been carried out by Mr. D. C. Lathbury, one whose name stands among the highest in the religious journalism of Great Britain. The editor is in full sympathy with the general point of view which Mr. Gladstone occupied throughout his mature life as a convinced High Churchman, and he has sent forth two volumes which must prove of immense value to all future students of ecclesiastical and religious history in Great Britain, and indeed in Europe, for sixty years of the nineteenth century. The letters cannot be judged as classical specimens of the art of correspondence. No one would dream of comparing them with the letters of Cowper or Shelley. Judged from the literary point of view simply, they would fall below those of Matthew Arnold and the Brownings. For Gladstone had a rich but labored and involved style. He had little or no sense of humor. His mind scarcely played around a great subject with that lightness of touch and that gift of momentary illumination which is the charm of correspondence. His mind was always tremendously in earnest with every subject. He labored at it. He worked through the principles involved in it with subtlety as well as with ponderous power. The letters, therefore, must be read simply for their value as revealing his personal view of things and as contributions to the historical movements of the day. Mr. Lathbury's plan has been to divide the correspondence into a certain



number of great subjects. Under these, he places the letters in groups rather according to their topic than merely in the order of their dates, although within each group, of course, the letters run consecutively in the order in which they were written. The first five chapters gather together his letters on the subject of Church and State, and are followed by one chapter on Ecclesiastical Patronage and University Reform. Two chapters are given to the Oxford Movement; one to the Scottish Episcopal Church. In the second volume, we have six chapters comprising letters on the following subjects: Oxford Elections, the Controversy with Rome, the Controversy with Unbelief, Education, Letters of Mr. Gladstone to his Children, and Personal.

A perusal of these volumes must deepen any reader's admiration for the character and power of William E. Gladstone. He stands out before one's imagination as all the more remarkable in his variety of interests, in his magnificence of intellectual energy, in his purity of purpose, in his intense zeal and diligence, in his earnest pursuit from first to last and under all circumstances of communion with God. Needless to say, the letters reveal the limitations of his mind, the changes of his opinion, the failures of his effort to convince opponents. But on the other hand, they reveal to us a mind which was singularly open to conviction under the pressure of a widening experience. How gradually and naturally his theory of Church and State as set forth in his famous volume on that topic fell away from him; how nearly he came to believe that even disestablishment might be a necessary form of deliverance which the Church must seek in order to be saved from the evil of control by a Secularized Parliament; how his early dislike of Dissent was gradually changed into a deeper appreciation of its history, its influence, and of the character of its great leaders; how his early admiration for the Roman Church and his permanent belief in its enormous influence as an instrument of the grace of God was modified by the action of the Vatican Council—all these and other signs of the growth of his mind may be traced in these remarkable volumes. One has a reflection of this development of his mind in Mr. Morley's Biography, and there it is revealed to us in relation to the secular side of state-craft, and especially in relation to that marvelous faith in "the people" which became one of the ruling principles of all his thought and action. But in these Letters these opinions of mind, combined with ever intense conviction, are laid before us in a most fascinating and instructive manner. The volumes must be welcomed not only as an addition to the history of ecclesiastical affairs in Europe, but much more for many of us as a revelation of the complete control which the religious point of view and the Christian faith can obtain over even the greatest human intellects. (Macmillan, 2 vols., pp. xvi, 446; viii, 470. \$5.00.)

W. D. M.

Professor E. W. Lyman of Bangor Theological Seminary delivered, in 1909-10, the Nathaniel William Taylor Lectures before the Divinity School of Yale University. They are now published under the title, *Theology and Human Problems*. The sub-title tells us exactly what portions of the enormous field covered by that title are dealt with in

these four lectures — "A Comparative Study of Absolute Idealism and Pragmatism as Interpreters of Religion." Dr. Lyman is a convinced, strenuous and even fascinating expounder of the pragmatic standpoint. He seems to go the whole length and to be very sure of the truth of that somewhat young but fashionable form of philosophy. It seems that we are now going to have a rush of pragmatic theologies, just as a very few years ago we were having a rush of immanentist theologies and before that of evolutionary theologies. To be sure, pragmatism is annexing whatever it finds available and practically digestible both in the idealistic doctrine of immanence and in the positivistic doctrine of evolution. So they live on in their offspring. Two of Dr. Lyman's statements which he makes with superlative confidence are the following: "We cannot fail to see that the will is the more elementary and persistent fact of our nature, and that it is the basis for the intellect." "It (the intellect) must be regarded as secondary to the will and derived from it" (p. 42). Further, our axioms are indeed stable but "have come to pass by a process of growth" (p. 153), from which one must conclude with great sorrow that Emmanuel Kant lived and thought in vain. But one must be very thankful that a pragmatic theology has so early found a supporter and expositor who is so deeply in earnest and gifted with so illuminating and living a style. His gift of illustration is simply superb, and he has a wide range, especially of surprising analogies in the field of national and political life, from which to draw his striking and oftentimes most persuasive analogies. The strong points in the book seem to be the admirable discussion in which Monism is severely handled in the first lecture, and the corresponding thorough examination of Professor Royce's view of moral evil in the fourth lecture. In passing, attention may be called to a very fine passage on faith on pages 82ff. The constructive work involves a statement regarding the doctrine of immanence which is very curiously described in relation with the exposition of evolution (p. 149f). The doctrine of evolution certainly needs rethinking. We have not seen any theologian who seems to have really mastered it as it should be mastered at this date. Dr. Lyman is content on this matter to speak in the language of a past decade, whereas the self criticism in which science itself is now engaged is full of suggestion for the metaphysician and the theologian. If we assume that evolution is a continuous process, it is really of first class importance for clear thinking that we should at least name the "continuum." Moreover, if we are now persuaded, as the pragmatists are willing to admit, that the lowest forms of reality did not produce the highest, that the simple does not explain the complex, that the forces resident in the inorganic universe cannot possibly in themselves account for the forces resident in the universe of life, if, in fact, there are what Mr. Schiller is willing to speak of as novelties, what Dr. Lyman accepts as new factors, quite evidently we must take that view into much more serious consideration than has been customary with the majority of professedly evolutionary theologians; and one hopes that in this part of his theology Dr. Lyman will be able to contribute something of fresh and vital importance to our thought. The work deals with the vestibule of Christian theology and

we are only here and there allowed a glimpse into the further portions of the structure. We have only slight discussions of Christ's Sonship and the Atonement, and if one is bound to say that these do not do more than merely touch the surface of the problem, one must also add that the spirit in which they are discussed is one full of reverence and of devout feeling. But pragmatism will have to face the constructive work on the Person of Christ, and on the Atonement, much more powerfully ere the "morals depths and heights" of these great conceptions are measured afresh for the faith and inspiration of the modern world. (Scribners pp. xii, 232. \$1.00.)

W. D. M.

Everybody wishes he knew Kant's philosophy. There are several ways of setting oneself to the task. One may read epitomes of his thought, one may study elucidations of his doctrines, one may examine him in his general relation to the development of philosophy, one may even read Kant's own writings. There is another method, and that is the study of the development of the man's own thought in relation to his environment, in connection with the controversies that arose during the time when he was developing his own thought and giving it to the world, and then tracing the ramifications of the developing philosophical life which got its variant impulse from him. It is this last method which Professor Wenley has pursued in his book on *Kant and His Philosophical Revolution* appearing in the "World's Epoch Makers" series. The author has put the Kant student under a great debt of gratitude by this work. One feels after reading it that if he has not mastered the intricacies of Kant's most subtle, not to say self-contradictory, thought, he has at least become acquainted with Kant as a human being, and has come to appreciate the interplay of forces that were determinant to the development of his views. If one wishes to take up a serious minded study of Kant he could hardly do better, after a brief survey of his thought in some standard history of philosophy, than to take up this excellent book of Dr. Wenley's and make it the basis of a careful study. The chronological and bibliographical introductions to the successive chapters not only supply finger posts to further reading, but are of themselves illuminating commentaries on the development of the man and his times, and the brief chapter on "Forward from Kant" puts within reach material for upholding or dissenting from Professor Wenley's own interpretations. As we have implied it is an admirable little handbook and the author has succeeded in what he has recognized as the exceedingly difficult task of writing a "little book on a great subject." (Scribners, pp. x, 302.)

A. L. G.

*Death and Resurrection* is a translation by J. E. Fries of the last work of the Swedish scientist and philosopher Gustaf Björklund. The author brings to the fore the fact that man who has believed in immortality has always conceived of continued individual existence as associated with some sort of a body, and that he inevitably raises the problem which presented itself to Paul, as to the body with which men are raised. Björklund is not, however, contented to leave the matter with Paul in the realm of analogical reasoning and thereby to suggest reasons why it is not illegiti-

mate to believe in a resurrection body, he proposes to give scientific demonstration of the nature and reality of the spiritual body. In doing this he falls back on the nature of cell life. He fixes a great gulf between the living and the non-living. "Life and physical force are, as to nature and substance, essentially different principles." The cell is essentially immortal, but it realizes its life not by itself but as a component element in an organism. The cell stands to the body in a relation similar to that in which man stands to society, as realizing his life in and through the life of the organism. So ultimately men achieve and find their true life through their communal relation to the being of God himself. Man does *not* have an existence separate from God . . . but is part of his own organism, being a living member in His perfect organism." This is a spiritual existence because the essence of life itself is spiritual. This theory the writer happily calls "an organic idealism." The work is an interesting, if not too fruitful, study of what would seem to be an insoluble problem. (Open Court Co., pp. xxiv, 203. \$1.00.) A. L. G.

Professor James H. Snowden has written an Outline of Metaphysics with the title *The World a Spiritual System*. It is a clear straightforward presentation of a theistic idealism and would serve well indeed as an introduction to philosophy. The problems of metaphysics are clearly set forth, their history sketched, their various historic solutions presented, and the writer's own conclusion given. One is not enmeshed in elaborate technicalities of philosophical terminology but is led in very simple, readable fashion to appreciate what metaphysics is, and what are its applications to practical life, as well as to speculative thought and to religious experience. And it also makes clear that some system of idealism is the only well thought out system that a thoughtful man can hold, and that such a system can be held without going over into a fatalistic pantheism. The book is not designed for specialists but for thoughtful people who are interested in the problems of the intellectual life. To such it may well prove both an interesting and a serviceable volume. (Macmillan, pp. xiv, 310. \$1.50.) A. L. G.

There are certain advantages that accrue to the man who assumes the role of prophet. In the first place it is legitimate for him to be absolutely dogmatic, in the second he is considered to be free to berate both past and present, in the third place he is supposed to know just what the future of desirable excellence is to be, and in the fourth place he is at liberty to assert that if people will only heed him, the evil of the past and present will by his methods be translated into the delight of the future. The best of it all is that however others may differ with him nobody can disprove his accuracy, for that can be revealed only in the future which he alone knows. In his book on *The Coming Creed*, Rev. Barley P. Womer assumes the prophetic role. He is assured that there is going to be a Church that will contain all the inherently contradictory excellences of all present sects, and none of their superficial defects. The essential thing to bring this about is to get away from all creedal statement as a test of fellowship, and to rely wholly on the spirit of the believer. To help this end along he propounds a "suggested creed," not to

be used as a test but as a "statement of the principles and spirit that which underlie and condition a true church life." This creed is an elaboration of the thesis that "God is love." In the course of his nine brief chapters, Mr. Womer says many things that are true and keen—and especially that are clever. He also says many things that imply either an ignorance of the religious life of the past that is astonishing, or an unfilial discourtesy to the great Christian spirits that have preceded him that is even more lamentable. We seriously doubt if either a stiletto or a club is the best possible instrument with which to inoculate people with the doctrine of the love of God or to induce in them the spirit of Christian charitableness. (Sherman French & Co., pp. 88. 80 cts.)

A. L. G.

There is a peculiarly interesting evangelistic flavor about *Plain Answers to Religious Questions Modern Men are Asking*, by Dr. Samuel C. Black. One feels the atmosphere of the inquiry room, and one will only read the book aright when he puts himself in this atmosphere. The whole movement of the book is designed to bring a man face to face with his religious and moral responsibilities and to bring him to a decision for Christ. Subtleties are brushed away, sometimes it may seem too easily, but the writer is pushing on to the heart of the essential message of salvation. The colloquial manner, the use of illustrations, the method of arranging the material with reference to questions that experience has showed men will put, all these indicate clearly that the author is trying to grapple at once with the will of the reader. The book is written for the plain man in his everyday life and everyday way of looking at things. Written in this spirit and with this purpose it should prove wholesome and helpful reading to many. (Presb. Board of Publ., pp. 203. 75 cts.)

A. L. G.

The subtitle of *What Nature Is* describes it accurately. It is "an outline of scientific Naturalism." The author sets to himself this problem: "Given the elements and energies now at work in Nature, to explain human existence in naturalistic terms." Many men have set themselves to this task and the presentation of Mr. Charles Franklin is by no means the least thoughtful and interesting attempt that we have seen to bring it to a conclusion. Such efforts are always interesting for the skill they display in including the conclusion in the premise and then again evolving it as the necessary outcome of the argument. (Sherman French, pp. 74. 75 cts.)

A. L. G.

*Commentaries on Sin*, by George F. Jelfs, has all the interest that belongs to ghosts. It would appear that in it the spirit of the one of the standard deistic writers of the eighteenth century were again walking on earth. The method, the purpose, the argument is practically identical with that which appears for instance in Tindal's "Christianity as old as Creation." In it the author seeks to show that if we will only get back to the religion of nature and escape from the whole field of supernatural Christianity we shall find the eternal truth that lies in "natural" religion. It is one

of the recrudescences of paganism that appear from time to time in the current press. (Sherman Franch and Co., pp. 105. \$1.00.) A. L. G.

A very interesting experiment is tried by George R. Montgomery, Ph.D., assistant minister at the Madison Square Presbyterian Church, New York City, in a work entitled *The Unexplored Self*—"An Introduction to Christian Doctrine for Teachers and Students." Dr. Montgomery proposes in this volume to set forth the substance of the Christian faith in such a fashion as to interest and instruct those who are looking forward to a career as school teachers. His endeavor has been, he says, "to avoid polemics and to direct the attention to the essentials." The result is a most interesting book of twenty-three chapters, in which one remarks the unusualness and suggestiveness of some of the titles. Indeed, it is not too much to say that these two qualities characterize the entire work. It can hardly be called systematic, but rather perhaps impressionistic in its spirit and aim. It does not seek to reach clear definitions or dogmatic conclusions, but rather to throw light upon the depths of the problem which is before us as we face the claims of the Christian faith. The author has a wide command of the English language, interesting powers of illustration, with a determination to get rid of conventional phraseology and a desire to set the substance of religion in the presence of current modes of thinking. That the spirit of pragmatism characterizes this as it does other volumes which have recently appeared is very evident, although the method of the book does not involve direct discussion of its fundamental philosophical assumptions. When a man writes of Christ "as he was the purpose of the world made flesh, so his medium was men and women," we can almost tell his immediate philosophical ancestry. Indeed, the whole book is founded upon the principle that we must get at what has been actually experienced. It is in this spirit that the author discusses the divinity of Christ, insisting that evangelical Christianity must be described rather in its tendency to exalt the name of Jesus Christ and our attitude towards him than in the further effort to define his metaphysical relations. In the interesting chapter entitled "The Living Christ," it is very suggestively insisted that the Book of Revelation is the true fifth Gospel, which depicts Christ "upon a background of world-embracing occurrences." And the same spirit of reverence and worship prevades all the discussions throughout all these chapters. The chapter, for instance, on "The Atrophy of Death" is both searching and solemn. That on "The Armor of Light" has many crisp and inspiring words. It ought to be added that Dr. Montgomery has cultivated a manner of exposition which consists in breaking up his argument into a number of brief, rapid paragraphs, often of single sentences. The effect is, after reading for a while, somewhat monotonous, but for those who read the chapters as they are intended to be read for purposes of slow study and absorption, the style seems to be peculiarly effective. What the older theologians would understand as the evangelical positions are certainly not set forth here with any clearness and definiteness, but the author is certainly moving in their direction and his work is, in spite of its imperfections, so earnest and strong that one

must look with interest to the future productions of the same pen. But pragmatist theologians, if they are to make a real contribution to Christian thought must not encourage the accusation that they elude the real problems. (Putnam, pp. x, 249. \$1.25.) W. D. M.

Any volume of sermons by Dr. J. H. Jowett will be read with especial interest in view of his call to New York. He has already made a warm place in the minds and hearts of his readers in this country by previous volumes, and by contributions to the press. This volume is made up of shorter addresses, but they all take the essential form of his longer discourses. This collection has the general range of Lenten meditations, and *The School of Calvary* finds its lessons chiefly in the latter utterances about the cross. The charm of Dr. Jowett's sermons lies in the blending of fresh and strong thought with a rich spiritual and experiential element. These elements are often found in separate manifestation, but in Dr. Jowett they exist together. The great stimulus Dr. Jowett will give to American preaching lies in his wonderful textual method of unfolding the truth and light of a scripture passage. This is the much needed contribution of the best English and Scotch preachers to our more topical habit. (Pilgrim Press, pp. 126. \$1.25.) A. R. M.

*Being a Christian*, by Washington Gladden is an old friend, not much disguised by revision. During thirty years this little book has been handed by many a pastor to inquirers and hidden disciples and has been the basis of their familiar talks and class instruction upon the meaning and beginnings of the Christian life. It is still suited to the needs of those who have not seen the simplicity or felt the urgency of the gospel. The individual heart and conscience are always in view, but the ethical note is struck as firmly as the religious. It is but characteristic of the author that justice is done, even within such small compass, to the various elements of scriptural Christianity. Here is a sane, lucid, affectionate, searching evangelistic message. One who has felt its value before can but wish wide currency for it again. Incidentally it may serve as a wholesome corrective to some more ambitious writings, which zealously display the contrasts rather than the harmonies of the New Testament. (Pilgrim Press, pp. 122. 75 cts.) A. B. B.

The other is a cycle of poems upon the life of Christ, entitled *Christus Centuriarum*, by James D. Dingwell, pastor at Amesbury, Mass. Enclosed between a Prologue and an Epilogue are twelve sets of verses upon certain aspects or stages of the Saviour's life, beginning with "The Messianic Hope," "The Incarnation," "The Nativity," and closing with "The Kingdom of God," "The Father," "The Cross," "The Resurrection." Each topic is treated more or less didactically, aiming to work in a considerable amount of quotation from the Gospels and to unfold something of its meaning after the fashion of a prayer-meeting talk. The verse-form used throughout is what is called "Long Meter" in the hymn-books. We regret to say that we do not think that the author has realized his intention. Instead of exalting and enriching his great

theme, he has belittled it—simply for lack of poetic imagination and technique. (Richard G. Badger, Boston, pp. 59. \$1.00.) W. S. P.

Of two booklets on our table we have space for but a passing reference. Both are by Congregational ministers, and evidently are fruits of their pastoral impulse and experience. As such, they have the value of testimony or evidence, whatever be their literary quality.

One is a study of the One Hundred and Third Psalm, entitled *The Song of the Infinite*, by Frank Crane, until recently of Worcester, Mass. Beginning with the Prelude upon the need and the methods of "letting in the Infinite," which is called "the secret of a great life," the successive verses of the Psalm are commented upon as illustrating this general truth. The thought is strikingly vigorous and often searching, full of originality, at least of presentation, and abounds in enthusiasm and spirit. The form of expression is terse, picturesque and stirring, so that one is tempted to read along, if only to see what comes next. As a general message of inspiration and high Christian cheer, the study is well worth while, and should be of real service. (Pilgrim Press, pp. 65. 50 cents.)

It is always interesting to observe the mental processess of a sincere and earnest man when he feels that he has solved in a simple and readily apprehensible way a problem which has vexed human thought from the time when men first began seriously to ponder the deepest questions of human life, and it is the more interesting when he sincerely feels that everybody would agree with him if only their prejudices and presuppositions were removed. Such a mental attitude is, of course, the surest proof that the question under discussion must be thought out in the realm of presuppositions and not in the field of the accuracy of deductions from premises presupposed. In his little book on *The Why of The Will*, Dr. P. W. van Peyma has presented admirably the rather familiar argument in favor of Determinism as it has arisen in the school of British Empiricists and Utilitarians from Hume to Bain. If one starts with the perfectly sound presupposition that precisely the same conditions will always produce the same results, and adds to this the by no means sound premise that the nature of the preconditions can be determined only by the empirical observations of the results produced, the deterministic conclusion is too obvious to require much argumentation. The fundamental point where determinist and indeterminist will differ is as to whether these conditions must not in their last analysis be interpreted from the inner side and not from the outer alone. Or to put it another way, supposing it to be true that action is determined by the stronger motive, the question is an open one whether or not the free self may not be the real determiner of the strength of the motive. To this point Dr. van Peyma's analysis hardly beings him at all. We fear he will be disappointed in his honorable desire to settle once for all this question of the ages. (Sherman French & Co., pp. 66, 80 cts.) A. L. G.

The Pilgrim Press have during the last year made a specialty of issuing in attractive form, placed in envelopes for mailing, a series of pamphlets comprising poems, addresses and essays designed largely for



gift books and charmingly suited for such purpose, running from 25 to 35 cents. A list of some of them is as follows: *Closet and Altar*, by Isaac Ogeden Rankin; *What is Success*, by Walter Taylor Field; *Story of Gasper*, by Rossiter W. Raymond; *Golden Bond*, by George Thomas Smart; *Mystery of Peace*, by George T. Smart; *Spirit of Truth*, by George A. Gordon; *Sermon on the Mount*, by Edgar J. Park; *When Little Souls Awake*, by Henry Turner Bailey.

The same publishing house is also issuing a series of larger booklets in board covers with tasteful decorations containing various essays and addresses of a high order of merit, both as to contents and form. These vary in price from 50 to 60 cents. Among them are two booklets by William Allen Knight, the author of "Our Syrian Guest," one *The Shepherd of Jebel Nur* and the other *No Room in the Inn*. Dr. George A. Gordon contributes two volumes of the list, one on *Crossing the Bar* and one on *Beatrice*. Dr. Charles E. Jefferson supplies the material for one volume entitled *The Original Year* and Dr. A. J. Lyman presents to the Christians reasons for spiritual faith that *Underneath are the Everlasting Arms*.

The Westminster Press has published a series of small pamphlets at 10 cents each, with the purpose of giving directions and suggestions as to work for young people in the Sunday School and also especially for the work among boys. These are useful and suggestive booklets in their various fields. They are as follows: *Helps for Leaders of Teacher Training Classes*, by Charles A. Oliver; *What a Superintendent Can Do*, by Philip E. Howard; *Special Days in the Sunday School*, by Allan Sutherland; *The Sunday School in the Country*, by John T. Faris; *The Teacher Training Class*, by Rev. Franklin McElfresh, Ph.D.; *Organizations for Boys*, by Willis L. Gelston.

*Twice Born Men*, by Harold Begbie, has passed the seventh printing. No wonder that it is still in demand. Such facts of life, first desperate and then redeemed, portrayed so vividly and honestly, with analysis and comments according to the wisdom of the new psychology make a close appeal to heart and mind. Faith in the grace of God grows as one reads and the impulse to reach a helping hand to the brother who is down. (Fleming H. Revell Co., \$1.25.) A. B. B.

## Among the Alumni

During the last few months the following deaths have occurred in the alumni circle: AUSTIN GARDNER, '60, on March 3; GEORGE W. WINCH, '75, on December 4; DANIEL W. CLARK, '82, on December 18; and GEORGE L. W. KILBON, '04, on March 19. Following our custom, we give a brief outline of each of these careers:

AUSTIN GARDNER was born in 1826 at Bozrah, Conn. After a partial course at Wesleyan University and five years of teaching, mostly at Manchester, Conn., he spent two years at the Seminary, graduating in 1860. His pastorates were at West Granville, Mass., 1860-67; at Jenksville, Mass., 1867-69; at Canton Center, Conn., 1869-72; at West Suffield, 1873-76; at Buckingham, Conn., 1876-89; at Warren, Conn., 1889-97; at Ashford, Conn., 1897-1902; and at Willington, Conn., since 1902. His ministerial life, therefore, covered a whole half-century and reached a varied circle of parishioners. Mr. Gardner's mind was an active one and his spirit full of animation and enterprise. Though in recent years one of the older members of the alumni circle, he always kept in touch with every line of progress with keenest interest. His son, Harry D. J. Gardner, graduated from the Seminary in 1887, and was about to begin foreign missionary work when he was pathetically cut off by death. His nephew, Harold I. Gardner, graduated in 1907 and is now at work in Asia Minor.

GEORGE WILLIAM WINCH was born in 1845 at Northfield, Vt. After graduating from the University of Vermont in 1870 and at the Seminary in 1875, he began his ministry at once. His first pastorate was at Enfield, Conn., where he succeeded in happily uniting the two churches that had become separated about a generation before. Here he remained thirteen years, expending his rugged energy freely for every good cause, and winning honor and love from all. In 1888 he accepted a call to the First Church at Holyoke, Mass., where he labored with the same fidelity and success for almost nineteen years, giving up in 1906 because of the serious impairment of his health. He then made his home in Barre, Vt., but continued to preach occasionally. In both the communities where his two pastorates had been so long continued hearty testimony has been borne, both privately and in public, to his sterling worth as a man and a citizen, as well as to his varied gifts in all official relations. Mr. Winch was also very closely identified with the practical administration of Hartford Seminary. Since 1888 he has been continuously a member of its Board of Trustees, and until 1906 served with scrupulous care as its secretary. His interest in the institution has always been particularly warm, intelligent and enterprising, and his presence at anniversary and similar

occasions will be tenderly missed by all who have been associated with him. Mr. Winch was married in 1875 to Miss Hannah E. Ladd of Grand Isle, Vt.

DANIEL WEBSTER CLARK was born in 1850, and received his theological education by spending three years in the Seminaries of Andover and Hartford, though without completing the full course. After brief pastorates at Croydon, N. H., and Southampton, Mass., from 1888 he served the church at Wellfleet, Mass., for six years, removing thence in 1894 to become pastor at West Concord, N. H. Since 1898 he was without charge, living at Ashland and South Framingham, Mass. For most of this time his health was steadily failing, but he bore his disability with the sturdy cheer and bravery that had always been among his strong characteristics. He was married in 1885 to Miss Lilly H. Moses of Hartford, who survives him.

GEORGE LINDLEY WILLCOX KILBON was born in 1875 in Natal, the son of Charles W. Kilbon, '73. Receiving his early education upon the mission field, he came to America for fuller training. In 1899 he graduated from Oberlin College, and in 1904 from Oberlin Seminary, having, however, taken his middle year at Hartford. His brief ministerial life was spent wholly in South Dakota, and his charge since 1907 was at Ashton. His untimely death in a hospital at Redfield was due to pneumonia. Besides the sorrow over the brevity of a life that seemed to contain so much of earnestness and promise, special sympathy goes out to his father, who is living at Springfield, Mass.

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I. CURTIS MESERVE, '69, until lately pastor for several years of Plymouth Church, San Francisco, Cal., has been called to the church at Oneonta Park, South Pasadena, in the same state.

MILLARD F. HARDY, '78, has resigned his charge at East Jaffrey, N. H.

The opportunity and importance of Kingfisher College, Kingfisher, Okla., where CALVIN B. MOODY, '80, was inaugurated president last year, become increasingly clear. It is an interesting fact that the college has already furnished two Rhodes scholars at Oxford.

The foreign missionary force of the Seminary is at present represented in this country by HENRY P. PERKINS, '82, of the North China Mission, JOHN S. PORTER, '91, of the Austrian Mission, FRANK A. LOMBARD, '99, of the Doshisha in Japan, BYRON K. HUNSBERGER, '03, of the Bombay Mission, and HERBERT E. CASE, '04, of Guam.

CHARLES S. NASH, '83, who for many years has served with great distinction as professor in Pacific Seminary, has recently accepted also the honor of its presidency, succeeding the venerable and revered Dr. John K. McLean. Dr. Nash, besides his eminent success as preacher and teacher, holds a leading place in denominational counsels because of his fruitful studies in the field of polity and administration.

CHARLES S. LANE, '84, who has been for twenty years pastor of the Presbyterian Church at Mount Vernon, N. Y., became last fall a member of the staff of the Hartford School of Religious Pedagogy, being inaugurated on November 30 as vice-president and professor of church history. His coming to this school is not only a marked accession to its instructional and administrative equipment, but also a natural source of satisfaction to the Seminary circle, with which the school is closely affiliated.

CHARLES A. MACK, '84, has accepted a call to remove from Heron, N. D., to Riceville and Centerville, Pa.

CHARLES S. MILLS, '85, of the Pilgrim Church, St. Louis, Mo., having completed twenty-five years of service in the ministry, has been given a six-months' leave of absence for a European trip, on which his wife will accompany him.

ALFRED T. PERRY, '85, President of Marietta College, after having carried through with notable success the extensive celebration last June of the seventy-fifth anniversary of the founding of the college, went abroad with his family early in December. He has now returned for the closing term of the college year, but will later rejoin Mrs. Perry in Switzerland.

S. ALLEN BARRETT, '87, resigned his nine years' pastorate at Florence, Mass., at the close of December.

FRANK E. BUTLER, '87, after about as long a pastorate at South Hadley Falls, Mass., has also resigned, becoming assistant pastor of the Central Church in Providence, R. I.

HENRY M. LYMAN, '88, for two years pastor at Covert, Mich., has accepted a call to Denmark in the same state.

HARRY C. ADAMS, '89, recently of Danvers Center, Mass., was installed at Cliftondale on March 1.

The success of ROBERT H. BALL, '89, who has been pastor at Fair Haven, Vt., for more than twenty years, has lately been attested by improvements in the church equipment and an increase in the pastor's salary.

In the class of 1890 EDWIN N. HARDY, of Quincy, Mass., has accepted a call to the church at Lagrange, Ill., and ALFRED L. STRUTHERS, of Alfred, Me., a call to the church in Townsend, Mass.

On December 11-12 the church at Ledyard, Conn., where WILLIAM F. WHITE, '90, has been pastor since 1908, celebrated the centennial anniversary of its founding. The present membership is 127, of whom 42 have entered in the last two years.

The church at Bridgton, Me., where STEPHEN T. LIVINGSTON, '91, has been pastor for four years, continues to show a healthy growth, particularly in the number of boys and men who are coming into membership.

After serving during the past year, JAMES A. BLAISDELL, '92, was formally inaugurated on January 20-21 as President of Pomona College, Claremont, Cal. The college is feeling markedly the stimulus, not only of

the new president's eminent force of mind and will, but also of the enthusiasm that attended the recent large increase in permanent endowment.

HAIG ADADOURIAN, '93, recently pastor at Orleans, Mass., has taken up new work at New Salem in the same state.

FREDERICK T. KNIGHT, '95, who has been living at Northbridge, Mass., has become pastor at Harwich.

EDWARD A. LATHROP, '95, of Demorest, Ga., is at present supplying at Bakersfield, Cal.

HERMAN F. SWARTZ, '95, for several years pastor at Webster Groves, Mo., has become an Associate Secretary of the Home Missionary Society, giving his attention specially to the development of work in the cities, with which he was actively connected during a previous pastorate in Cleveland, O.

A. FERDINAND TRAVIS, '97, for seven years pastor at Hopkinton, Mass., has taken charge of the religious work at the Twenty-third Street Y. M. C. A. in New York City.

J. SPENCER VOORHEES, '98, who not long since was pastor at Adams, Mass., has been appointed Field Secretary of the Massachusetts Christian Endeavor Union.

The church at East Hartford, Conn., where WILLIAM C. PRENTISS, '98, has been pastor since 1907, is steadily increasing in membership, one factor being the men's class or club known as the Seminar. The church edifice has recently been greatly improved and beautified, and two tablets to former pastors have been set up with appropriate exercises of reminiscence. The whole parish is bereaved with its pastor in the recent death of Mrs. Prentiss.

WILLIAM F. WHITCOMB, '99, of Westminster, Vt., has accepted an appointment from the Home Missionary Society for work at Claremont, N. H.

St. John's Evangelical Church in Tiffin, O., where FREDERICK H. GRAEPER, '03, is pastor held appropriate services on October 2, in honor of its seventy-fifth anniversary. To meet the needs of both its older and its younger members, half of the services in this church are in German, and half in English.

Among recent changes of location are to be chronicled the following: PAYSON L. CURTISS, '00, of Milwaukee, Wis., to the Austin Church, Chicago, Ill.; ALBERT C. FULTON, '00, of Newark, N. J., to the First Presbyterian Church, Syracuse, N. Y.; EDWIN G. CROWDIS, '02, of Cotuit, Mass., to Kingston in the same state; GEORGE W. OWEN, '03, of Lynn, Mass., to Hyde Park, his installation taking place on March 1; WILLIAM M. PROCTOR, '04, of Ritzville, Wash., to Oregon City, Ore.; ARTHUR CLEMENTS, '05, of Spencerport, N. Y., to the East Side Presbyterian Church, Rochester; JOHN J. MOMENT, '06, of Jersey City, to the High Street Presbyterian Church, Newark, N. J.; FRANKLIN H. REEVES, '06, of Lovell, Me., to South Bridgton in the same state, being installed on Jan-

uary 12; FRANKLIN C. THOMPSON, '06, of Charlemont, Mass., to South Glastonbury, Conn.; WILLIAM H. WORRELL, '06, of Michigan University, to an instructorship in the Seminary in Semitic Philology and New Testament Greek; ALVIN C. BACON, '07, of Poughkeepsie, N. Y., to be associate at the Tabernacle Church, Salem, Mass.; WILLIAM SINCLAIR, '07, of Colombo, Ceylon, to the Presbyterian Church in Missouri Valley, Ia.; WATSON WOODRUFF, '07, of New Britain, Conn., to the First Church in Lynn, Mass.; ANTHONY S. DONAT, '08, of Chicago, Ill., to the Bethlehem Church, St. Louis, Mo.; and HOWARD A. WALTER, '09, to be associate pastor at the Asylum Hill Church, Hartford. Resignations are also reported of CHARLES N. LOVELL, '04, at North Manchester, Conn., of SAMUEL R. MCCARTHY, '05, at Spearfish, S. D., and of CHARLES R. SMALL, '08, at Los Angeles, Cal.

In the class of 1910 the following additional locations are to be noted: EDWARD S. BELDEN at Kensington, Conn., PAUL T. BRATZEL at St. Peter's Evangelical Church at Stillwater, Minn., PARKER W. FISHER at Hindman, Ky., LEVI S. HOFFMAN at Lansdale, Pa., LEROY A. LIPPITT at Roundup, Mont., DAVID PIKE at Colerain, Mass., WILLIAM F. ROWLANDS as assistant at the First Church in New Britain, Conn., and EDMUND G. WILSON as one of the secretaries of the New York City Y. M. C. A.

## Happenings in the Seminary

Life in the Seminary during the winter has been even and normal, which is perhaps the best thing one could ever say of it. There has been but little interruption of study by illness among the students, and the members of the Faculty have all been doing their regular work, with about the usual amount of outside service in churches and colleges. Several students have entered the Seminary since the beginning of the year, some of them illustrating the good reputation for advanced work, which the institution enjoys at a distance. One of these is Rev. Joseph Callan, a graduate of Cheshunt (Theological) College, England, for some years a general secretary of the Y. M. C. A. in India. He is now under appointment as special representative of the Hartford Association in that field; and so forms a friendly link between the Seminary and the local Y. M. C. A. Another is Rev. H. T. Gairdner, who went to Egypt as a Missionary of the Church Missionary Society after his graduation from Oxford University and after years of residence in that country was attracted to Hartford by the opportunity of studying Arabic literature and Muslim theology with Professor Macdonald. Mr. Gairdner is author of the best condensed report of the Edinburgh Missionary Conference.

The union of professors and students in the Christian life has been indicated and strengthened by several special services during the year, besides its chief sign—daily morning prayers. Early in the Fall three members of the Faculty met the students in their Friday evening meeting and spoke informally upon their common spiritual interests. Then in the week of All Saints Day a general Seminary Meeting was held in the chapel to emphasize the wide fellowship and work of the Seminary through its present membership and its alumni at home and abroad. Cordial addresses were made by Rev. John S. Porter, Bohemia; Rev. Frank A. Lombard, Japan, and Rev. Charles S. Lane, whose formal inauguration as Vice-President of the Hartford School of Religious Pedagogy and Professor of Church History there, should be mentioned as one of the interesting services of the year in the chapel. The Day of Prayer for Colleges began with a social service in which both representatives of the Faculty and of the students participated. This meeting was led by Rev. Howard A. Walter, '09, who as newly installed Associate Pastor brings the student body into even closer touch than before with the neighboring Asylum Hill Church. A similar tie to the Farmington Avenue Church has been established through its new

pastor, Rev. W. A. Bartlett, D.D., '85. He was the speaker at the more public service of that day; and added living illustrations to certain impressive lessons from the career of John the Baptist, which he summarized as a Great Personality Lost and Found. On the morning of Good Friday, the whole Seminary united in a very moving service of scripture and song and prayer under the lead of President Mackenzie.

At one time or another, during the year, the following speakers have been heard in the chapel, at the general exercise hour or in the students weekly meeting:

President Tasuku Harada, on Christian Education in Japan; Rev. John S. Porter, Prague; Rev. Frank A. Lombard, Japan; Rev. Charles S. Lane; Rev. Wm. G. Fennell, D.D., on the Prayer Meeting; Chaplain Day, on Tramps; Chaplain Craig, on Work in Prison; Prin. Arthur Deerin Call, on Peace; Hon. Geo. B. Chandler, on Current Legislation; Dr. Oliver C. Smith, on Social Hygiene; Rev. Wm. G. Fennell, D.D., on Spirituality; Rev. H. T. Gairdner on Missions in Egypt; Rev. A. W. Hazen, D.D., Middletown, on Some Joys of the Ministry; Rev. Joseph Callan, on Religious Life in India; Rev. C. C. Merrill, on The Apportionment Plan; Rev. Wm. E. Strong, Boston, on the History of the American Board; Rev. R. B. Dodge, on Encouragements in Hawaii; Mr. Charles R. Drum, Personal Evangelism; Hamilton Holt, LL.D., New York, on the Federation of the World for Peace.

Among the outside contacts of the students with problems and agencies have been the conference of the Middle Class with experts in rural work, held in the historic village of Lebanon by courtesy of Rev. E. B. Smith, '09, and the recent visit of the Senior Class to representative institutions in New York. Both of these field expeditions were made under Professor Merriam's direction.

There has been some play mixed with the work. The evening of Washington's Birthday the whole Seminary and not a few friends had a good laugh over Wee Willie Winkie; and just now a base ball is the popular sphere of influence, for the good men and true stand for Hartford in the tri-seminary league.



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THE  
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As is customary with the midsummer number of the RECORD, considerable space is devoted to the record of Anniversary week, and more than usual attention is directed to it because of the interest the occasion aroused on account of the blending of the past, present, and future of the institution. This was manifested by the presence of Dr. Hartranft, to whose wide horizon and indomitable courage the Seminary owes a debt that cannot well be too strongly stressed; and by the presence at the dinner of the representatives of two affiliated schools exhibiting the realization of a future policy of developing the life of the institution as the nucleus of a number of allied institutions. Dr. Howe's searching paper presented to the State Association of Ministers has a message for every minister, and Professor Goddard in his paper on Ecclesiastical Law in its Relation to Morals and Religion makes clear considerations which it is well to ponder in connection with the conditions which in these days of the renaissance in business ethics, challenge the preacher to contribute wisely to its progress. The paper of Professor Horne bears striking testimony to the pedagogic significance of the method of Jesus, and the discussion of the problem of the country church at the

annual meeting of the Alumni shows how the rural ministry is keeping abreast of his opportunities and obligations.

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One sees from time to time in the current press criticism of training schools for the ministry, on the ground that they do not come to some common agreement as to curriculum, that they seem lacking in the spirit of coöperation, or that they do not seem to manifest a willingness to be efficient factors in the aggressive life of the Church. It is not generally known that for a good many years now the Congregational Seminaries have had an informal organization holding meetings of regularly appointed delegates, at the time of the meeting of the American Board or of the National Council, and there discussing rather informally questions previously proposed. There were advantages in meeting at this time because a number of the seminary professors were sure to be present at these meetings. One objection to this time of meeting had however become manifest. It was found that the gatherings of the larger organization absorbed so much time of the professors that it was difficult to secure opportunity for adequate discussion. Consequently it was decided this year to hold the Conference of Seminaries preparing students for the Congregational ministry by itself, and the results justified the experiment. The meeting was held at Cambridge on Thursday and Friday, June eighth and ninth, at the invitation of the Faculty of Andover Seminary.

There were present twenty delegates, representing all of the eight seminaries usually reckoned as Congregational, except Oberlin and Pacific. And in every case the head of the institution, either dean or president, was there. Hartford was represented by President Mackenzie, Dean Jacobus, and Professor Geer. The afternoon session was at the home of President Fitch of Andover. At the close of the session the delegates were shown over the fine home of the New Andover. Dinner followed at the Colonial Club. After this there was an evening session at the home of Professor Arnold. The session on Friday morning was at the Congregational House. Only a few of the important

subjects suggested for discussion were reached, but these few were fully and frankly considered. Among these such problems as "The Relation Between the Seminaries and the Colleges," "The Seminaries and the Young Men's Christian Association," "The Church and the Rural Problem," "The Further Education of Men Already in the Congregational Ministry." Two important committees were appointed: one on the relation between the Colleges and the Seminaries, and the other to take under consideration the further training, either by institutes or correspondence, of men who have been ordained to the Congregational Ministry and who feel the need of additional preparation. The entire conference was marked by a willingness on the part of the Seminaries to work together in solving the great problems that come to them as the training schools for our ministry.

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A word about so-called benevolences. Modern benevolences present themselves under a threefold aspect. There is first, benevolences conceived as "charity," that is, as a gift expressing a feeling similar to that which moves one to bestow something on the blind man whose empty hat waits for the rather slow-coming pennies. The appeal is from the misery, the misfortune, the suffering, the need of the petitioner, and the response is a mixed one compounded of high humanitarian sympathy and a certain indefinable restlessness and irritation roused by the disagreeable sensation occasioned by the proximity of misery. Such benevolences are seldom deliberated and their amount is seldom made conformable to any rational apprehension of the capacity of the donor or the need of the recipient. There lies in such gifts however the fine and valuable impulse of gracious human response in the presence of manifest human need. This is the kind of appeal that moved men with the sad suggestiveness of the slave songs of the Fisk singers, that gripped men as Mr. Puddfoot told his picturesque tales, that thrilled men with Paton's narratives of his life among cannibals.

Again benevolences are conceived as the fulfillment of religious obligations. The box at the church door, the contribution plate passing along the aisle, constitute elements in worthy

worship. Through gifts here the man makes acknowledgment of his gratitude and sense of obligation to God as the bestower of all, and recognizes that man is a brother, akin through a common divine father, so that only by giving to man his brother may the man find a way of rendering what may seem to be a sort of cash service to God. Now both of these attitudes are proper, and have in them elements of permanent validity in quickening generosity and in sanctifying the sense of property. But in both the money is considered as the sole property of the giver. It is his to hold or to bestow. In the bestowal he is essential and individualistically free.

Then there is a third attitude toward benevolences which looks upon what is usually so-called as equitable and normal coöperation in the transaction of the business of the Kingdom of God. The Christian finds himself associated with his fellows and with his Master in the supreme work of bringing in the Kingdom of God. Through the conditions of the social and economic life of the world it has come to pass that one of the clearest and most evident facts of his Christian life is this: that money rightly used can be tremendously potent in uplifting men and in bringing them to see the light of the Gospel of Jesus Christ. As members of the social organism, which finds its head in Christ, they recognize their obligation to be contributors to transacting the business of the world-wide Kingdom of God. What they bestow is not a gift. It is simply the capitalizing into social service of a part of that portion of money which through the organization of society has been entrusted to one or another. It becomes thus a perfectly legitimate business obligation to be met and planned for like other business obligations. This is the root idea lying back of assessment and apportionment plans. It is applying business principles to the business of the Kingdom of God.

At the present time the problem that presents itself is to preserve the sensitive sympathy that goes with the first, the devotional spirit that accompanies the second, and the practical efficiency and business sense that may work through the third way of approach to benevolences.

## THE DEVOTIONAL DISCIPLINE OF THE MINISTER.\*

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In speaking to my subject, I must assume without discussion the supreme importance of the devotional life to the minister. While essential to all religious living, in a pre-eminent sense, it is a source of power to the preacher. A minister must have first hand dealings with God, and take his orders from Him. Prayer is the greatest power in the world, as it has been termed, it is demonstrably the dynamic force behind a productive Christian ministry. Gifts of knowledge and of eloquence will go astray, and fall short if a minister does not pray. What helps or hinders the formation and maintenance of the practice is then of vital importance. And so leaving aside the more obvious, albeit the profounder aspects of the subject, I shall confine myself to these very practical lines of thought.

1. And first among the hindrances to the habit of dealing directly, and at first hand with God, is a lowered and altogether inadequate ethical ideal. Or, stated affirmatively, a failure to yield all God demands of the soul.

I think we have found it possible to present and press upon others the highest ethical standards, and yet make some serious self-reservations. Not every man, not every minister, consents from the start to swing clear and start out definitely for all the fleckless purities; resolving that in speech, thought, action to "keep clean to the bone" as Jack London tells us we should do; saying every day, I must be a holy man, to the inmost folds of my being. Herbert Spencer says most men only go right after trying all the ways of going wrong. And it is to be feared some of us have done some perilous experimentation of this sort. If the testimony of some of the greatest spirits of history is valid, a Christian minister, as no other man, takes his life in a tangle and snarl of

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\* Address before Connecticut Ministerial Association, delivered at Hartford June 6, 1911.

insistent temptations. No other man walks the brink of so many shelving precipices. No other man takes such risks of losing his soul—certainly, his crown. No other has heard so often the crackle of the flame that burns to cinder the hay, wood, and stubble he has built into the house of his life. No other man is so well acquainted with the tempters that approach men as angels of light. More ministers than we know hear the whirl of the Pythian arrow which gibbets them before the world, but far more are simply left to a sterilized, dessicated ministry out of which the inspiration has passed forever, and the world makes no note. Their fate is just the doom of uselessness and unproductiveness. Something has dry-rotted the fibres of their being. They have not given God all His demand and He has dropped them out of rank. Nothing is more certain than that God will accept nothing but the first place in any man's life, and if we are plowing our furrow with a selfish motive, refined or vulgar, it matters not, the light will fade. We must pay the utmost for the highest. God's life and power are waiting for the clean hand and the pure heart to pour themselves in fertilizing streams upon the world, but will wait, and wait long, till he finds them. We must make definitely for the perfect integrities; we must specialize on the highest purities. If a man cleanse himself from these things by which men so often fail and fall, bringing every high thought into captivity to life's leading purpose, he shall be a chosen vessel. Only such men can pray and use prayer as a definite spiritual dynamic. We must consent to be and to live before we can draw the celestial fire. Ours must be clean hands if we would bear the vessels of the Lord.

2. A second serious hindrance to the cultivation of the devotional habit is, if not universal, certainly too common,—professional restlessness. If my observation is correct, one of the causes of ministerial failure and fruitlessness is that restless fever which roots itself in the undervaluation of the specific work the Master has assigned us. I do not know if there are many ministers to whom these words apply, but many ministers some of us have known have lived and wrought in a chronic state of restless discontentment with their assignments on the field. Their necks are perpetually craned in the direction of wider fields of self-exploitation, using present assignments of work only as opportunities and

stepping stones to more covetable prizes ; which always means an undervaluation of the work of the Lord where they are. They are forgetful of the fact that there are no little fields or weak churches where the spirit of their Lord dwells, and in time they find out that that restless spirit destroys root and branch the devotional habit. No man will take heaven into alliance with himself for a work for which he regards himself more than competent. A man who thinks his sphere is inadequate for shining abilities like his own will, in trying to escape his task, neglect it, and in that temper no man can pray or grasp the bolts of power that would make his work fruitful and successful. In that restless temper of mind no man will seek heaven as an auxiliary ; and no man ever did his work worthily without drawing on these hidden resources. It was said of a distinguished American minister that he was greedy of small churches and small salaries. He wanted to be out of the glare of the footlights. That minister would be a little lonely in our present decade. But in this he had the spirit of his Master, who was satisfied with an audience of one ; who taught a timid rabbi coming to Him by night the truths that have saved the world ; who put his heart's blood into the sluggish veins of twelve slow-thoughted, stolid men ; who spoke to one bedraggled outcast truths about the spirituality of God and the Water of Life which Plato would have been enraptured to hear, and was perpetually pouring the rich wine of heaven into the broken earthen pitchers that the curious, superficial multitude held aloft to receive. Charles Kingsley was content to lavish the wealth of a great intellect, a poet's fervor and a mystic's vision upon a handful of toilers and villagers at Eversly ; while George Herbert gave his life to Bemerton, a little English hamlet that but for the transfiguration he brought it, would have been forgotten by the world. As I have looked with uncovered head at the little white meeting houses in the villages and on the hilltops of Connecticut and remembered that a few heroic souls have kept the light of God shining there for full two hundred years, I have said there is not one of them where the best and wisest would not be warranted in morticing themselves till they have become centers of power to the communities that have been so blessed by them. But heaven will make no alliances with us unless we worthily estimate our opportunity.

A fortnight ago a brief telegram came flashing under the seas and over the continents of half the world, and might have been found in a corner of our morning newspaper conveying the news of the death of one of the heroic missionaries of our age. He had stood in close relations to the intellectual and official classes of the Japanese Empire which no other man knew. His great ability, his tact, his wit, his healthy, hopeful, Christian spirit, had carried the name of his Master to the attention of the highest classes in the nation, and for services to the Empire he was decorated by the Emperor. But he never sought anything for himself in the form of personal advancement. He could have escaped hard conditions and accepted easy ones. Some years ago he told me of a most attractive field here in New England which was put at his command; but he told it with a smile, which meant "No easy fields for me." When he offered himself to the American Board and was asked where he would like to go he said, "Anywhere." And God never forgot De Forest's "anywhere." It might have sent him to the heart of Africa or to the haunts of cannibals, and he would have gone without a protest; but the man who thus magnified the work of his Lord was not given resting place till he rose and stood on the highest vantage ground of missionary influence in the Oriental world. But a man who says "anywhere" will have to say it on his knees and it will keep him on his knees to the end. Such a man will have to know his Lord face to face as this man did; he will have to have first-hand dealing with God. No, brethren, the man who underrates the dignity or the importance of God's assignments of work cannot cultivate and cannot practice the presence of God or maintain the prayerful habit, and such men never do, and without this fixed and impassioned prayer habit he will fail on any field.

3. A third hindrance is found in the inadequate grasp of the greatness of the work the minister has to do and of the instrument in his hand for accomplishing that work. If he faces the tremendous difficulty of his work it will throw Him on his knees; and if he worthily gauges the power of the Gospel he will be kept upon his knees. We are living in a time when both of these facts are understated. We are jocundly dealing in some delightful euphemisms. The race is self-regenerative and is rapidly spinning on its



way, self-moved by resident forces, toward complete self-recovery, and for this work the Gospel of Jesus Christ is in some minds quite a negligible quantity. But no man laying his flattering unction to his soul is likely to be found upon his face before his easy task. But if the Three Weird Sisters are all here, Sin and Sorrow and Death, as in former periods laying waste the new as well as the older generations; if sin is here as the Revelator saw it, horned and hooved for trampling innocence in the dust, beaked and taloned for clawing humanity to the bone, and scattering its wreckage beside every highway; and if sorrow is here drinking up all the fountains of the soul's life and rendering men all but incapable of joy; and if death is here sending all this moral wreckage from life by the nearest rubbish chutes, all of which you can see without walking many squares from where we are gathered tonight; then there is occasion for the arrest of our jaunty optimism which proves our stolid ignorance of the naked and ghastly facts of life. Facing these obvious facts it becomes us to ask, have we a Gospel of sufficient power, of such vastness, such sheer bigness, as to deal adequately with these things? I am sure no tiny kit of tools that you can carry in your vest pockets is going to mend this broken earthenware that bestrews the surface of the world from the slums of Whitechapel to the palaces of Belgravia. But our New Testaments reveal a Gospel which audaciously and confidently confronts this work of spoliation; a Gospel whose victories over sin and sorrow and death are a revelation of its sheer omnipotence. Jesus Christ is the only Being in history who was not afraid of sin; who measured Himself against it; who in an instant could stop the ravages of sorrow and could abolish death at a word. We may well stand in wonder before Him who could stand up before a misery wracked humanity, attain and invite the laboring and the heavily laden of all ages to Him for rest and keep his word; who could say there shall be no more tears nor sorrow nor crying nor death, and pledge his word that these dark words shall drop out of the human vocabulary soon and be resolved into obsolete words for which we shall have no more uses, and make his promise good to a multitude which no man can number. And do we realize that this is the gospel in its audacity, in its omnipotence, which we are to mediate, and that we can stand before the forlornest hope and say

“this Gospel can save you; this Christ is able to save unto the uttermost all who come to God by Him?” Or, if my word for this is to be discounted, let us hear another and a higher testimony. It is good to get away from the foothills where doubters are grouping among the obscuring fogs and look up at the Himalayas. “Unto me,” says this witness, “is this grace given who am the least of all saints, that I should preach among the nations the unsearchable riches of Christ and to make all men see what is the fellowship of the mystery which from the beginning of the world hath been hid in God; who created all things by Jesus Christ to the intent that now unto the principalities and powers might be known by the church — which is the creation of the Gospel — the many fold, the many colored, wisdom of God. For this cause I bow my knees unto the Father.” Yes, the man with this vision of the Gospel — and this is the point for us — the man who dwells in this great mountain-country where the apostle dwelt will be on his knees. He will be deep in intercession, he will be intense in plea that God will through him cut channels for this redemptive life to flow toward the unsaved with whom he deals. Have you got this vision of the Gospel that you can pray and must pray? Yes, we must have a gospel whose vastness, whose sheer bigness, whose titanic power can redeem, or we will never be men of prayer. The men and the books that tell me I have a little Christ and a tiny gospel which we can well dispense with will never drive me to my knees. We must have a Gospel that will do more than set things to rights at the periphery of men’s lives; we must have that which can dredge the depths; that can regenerate the soul at the center; a Gospel that can save outcasts as well as social exquisites; a Gospel which John Wesley can carry down to Newgate prison and offer it to condemned felons; a Gospel that General Booth can take to Whitechapel; a Gospel that Jerry McCauley can work with in Water street, and that Paton can carry to cannibals. And when we are dealing with such magnitudes as these, a vast and hopeless human need, and its fully adequate remedy, we will cry, Who is sufficient for these things? and that cry will throw us on our faces before God. It was in the confidence of this faith that St. Paul uttered those great prayers which we are so incompetent to girdle. Because he had a great vision of his Lord and His power to save

that he prayed with such effective intercession. It was in this faith he traversed the Roman world to proclaim a Christ who was the power of God and the wisdom of God. It was in this faith he confronted the most splendid heathenism, and the most deeply entrenched, the world had ever seen and said,—Its days are numbered. In this faith and with this vision of the Gospel he trudged a prisoner in chains the Appian way, saying at every step, I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to the Jew and the Greek; for it shall close every temple of the Greek and Roman world; it shall take these riotous banqueters from the white snows of Olympus; it shall set free these millions of Roman slaves; it shall stop the brutal sports of the Amphitheatre; it shall change the existing customs of the world and make all things new,—a faith that history has verified and vindicated. And it was this great conception of the Gospel that made a great intercessor of him, the greatest in history. And his vision of the Gospel will make us great intercessors. It is not intellectual acumen alone that makes great preachers; it is the vision of the Gospel and the tongue of fire; it is what comes to men after their ten days of intercession in the upper chamber. It is from first-handed dealing with God, whom we must see face to face and see habitually and take all our orders from; yes, from Him, not from men. The devotional habit is not a force to be turned inward upon ourselves alone, it is a dynamic to be turned outward toward the world. And the ministry must get back to it. We have lost it in the storm. We must find it for this new age into which we have come. The victorious power of the Church and the ministry is in prayer. Prayerless ages are ages of weakness, of vagary, of heresy, of scepticism, of strife. The Church must get back to its knees, it has been said. But the Church will only get back when the ministry gets back to its knees. We have prayerless churches, no great intercessors now, we say, but it is because *we* are not great intercessors. We have lost the great note. We do not know how to pray. We drawl in insipid platitudes; we traffic in cold formalities. There once were men who could pray. There were great patriarchs and law-givers whose intercessions could get great racial careers for the asking; there were prophets who could rend the solid firmament and let

the better than Promethean fire flash through; apostles who could dethrone existing paganisms and drive them into the night; who could mortgage continents for the new faith; there were Reformers who could by prayer break the thralldom of ages and wheel the world out of darkness into light as Luther did, as Knox did, as Wesley did. And we may well ask why are we so shorn of power? The question for us is not, Where is the God of Elijah, but Where are the interceding Elijahs? Do we know that all this power is near the hands of men like ourselves who are facing the most astounding events and crises of all history? And I confidently affirm that unless we can find men who know God — not what men think about God or have written about God, but who know *Him*; know Him with first-handed knowledge and know how to link up our work with Him — we shall lose the day. But we need not accept defeat. For us men who are in this holy office; who are here to mediate this great and uttermost message to the world? He is able to do exceeding abundantly above all that we are able to ask or think. It is this near but unused power that will make us rich in achieved results and make of us workmen that need not be ashamed in the presence of our Lord:

“The work of our hand establish thou it,  
How often with thoughtless lips we pray;  
But He who sits in the heavens shall say,  
Is the work of your hands so fair and fit  
That ye dare so pray?

“Softly, we say, Lord make it fit,  
The work of our hand, that so we may  
Lift up our eyes and dare to pray.  
The work of our hands establish thou it  
Forever and aye.”

SAMUEL H. HOWE.

*Norwich, Conn.*

THE METHODS OF JESUS AS A RELIGIOUS  
TEACHER.\*

I congratulate myself upon being in this presence. Had your chairman been introducing me two years ago, he would have said "from Dartmouth College" instead of, as he now says, "from New York University," and I am happy to come to this place whither so many of my former students in Dartmouth College have preceded me, and I am glad to see some of their faces here tonight. For over three-quarters of a century the Hartford Theological Seminary has been doing its work in the world. And for over one-quarter of a century — just over one-quarter of a century I believe now I may say, the Hartford School of Religious Pedagogy has been doing its work in the world. I am happy to meet together tonight with two such institutions, fraught with such vast possibilities of service in the modern world. For, as I see it, the function of these two institutions in the generation that is just ahead of us is much greater than their functions have been in the generations that are gone. For in our day as in no day in the last fifty years is there the need for the trained minister who knows almost everything, who is capable of inspiring the activities — the multiform activities — of the modern world, who can regain something to the ministry of what it seems in danger of losing of intellectual, social and religious leadership in the community. And in the work of religious education — how novel a phrase even after a dozen years of constant usage, is "religious education." How novel even the idea still is that the world is to be saved, partly at least, by education, despite the fact that long ago the Founder of Christianity said "Go ye into all the world and preach the Gospel to every creature, teaching them to observe all things whatsoever I have commanded you," — thus linking the functions of the preacher and teacher. The function of the ministry and the function of teaching were associated indissolubly in

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His own thought. How appropriate and how Christian that here, only divided by a street and divided by no sentiment, we have an institution for the training of ministers and an institution for the training of religious teachers.

And yet now that I am here, I am somewhat hesitant about introducing my theme. For I come to present this topic to you not as an expert in the subject of New Testament Exegesis, not as one familiar with all the terms appearing in the sayings of Christ, but only as a student — I trust a very humble student — of educational and religious problems, and as a student who looks for light and who finds the greatest light emanating from the Master's face. Why then should I not study also the methods of Jesus as a teacher? And yet I hesitate to present the results of my study to you, they are so meager — and for another reason also. One at first says, "Pedagogy of Jesus? Pedagogical methods of Jesus? Jesus is our divine Lord and Saviour. His is the pedagogy of heaven. Leave that alone; speak of the pedagogy of earth, but subject not the methods of our Saviour to a scrutinizing analysis." I sympathize with that point of view. I have felt very much as we may imagine the botanist to feel who, finding a peculiarly fine specimen, perhaps the very finest specimen of its type that he ever had the opportunity of studying, hesitates to pluck it to pieces and to observe it under the microscope, knowing that in this case he cannot put the pieces together again and retain the original flower in its perfect integrity. And yet I am sure that the botanist who has a heart is the very man who can best appreciate the flowers of the world, and so I am under the impression that those of you who are willing to take for the time being the scrutinizing and the pedagogical attitude towards the methods of Jesus, especially those of you who anticipate teaching, will find, as the botanist finds, a renewed appreciation of Jesus, the great Teacher. You may indeed come to feel with Nicodemus, "Master, we know that thou art a teacher come from God." But how can we know that except by an appreciation of the work, the life, the methods of Jesus? For knowledge presupposes experience. So though some of you at the outset may have some hesitancy about such a subject, remember I share your hesitancy

with you, and invite you nevertheless to let us consider together this topic: The methods of Jesus as a religious Teacher.

There are many phases of the subject with which naturally I cannot undertake to deal because the subject is so large and so ramified. I cannot speak of the significance of the figure of Jesus in the history of education — of religious education in particular — though that significance is transcendent. Neither can I speak of the preparation which Jesus had before He began the work of the public teacher and minister, though there was such preparation and it stood Him in the best stead. Nor can I speak tonight of the qualities of Jesus as a teacher, though those qualities stand behind and inspire the methods that he utilized, most worthy of study in themselves. Nor can we speak of the philosophy of teaching which Jesus had. I think He had a philosophy of teaching. It was rather implicit, however, than explicit. Nor can we speak of the relation of the life of Jesus to His teaching, though it was His life out of which He taught,— as Luke says, “of all that Jesus began both to do and to teach”—and I like that order. Nor can I speak of the relation of His preaching to His teaching. Very intimately related, certainly, they were, and yet the two are not identical. Leaving those questions aside which I simply mention to show the largeness of this topic and to have you excuse me at the outset from doing more than touch a very small phase of a very large subject tonight, we confine ourselves to the methods that Jesus used, not in His preaching, but in His teaching, and we do not even consider the origin of those methods — whence He came by them — but simply the methods themselves.

With this delimitation of our field, I want to present an exposition rather than a criticism. I should hesitate before undertaking a critical exposition of the methods of Jesus in this presence, where there are so many who are experts in the subject of the Greek New Testament. Rather not criticism, but an exposition of the outstanding features of the method of Jesus.

Suppose Jesus will teach His disciples, as He has to do upon more than one occasion, the virtue of humility. His disciples were earthbound souls. They saw this world and not the other world. They sought a temporal kingdom and not a spiritual kingdom, and in the temporal kingdom which they anticipated

would come through the agency of Jesus, perhaps the miraculous agency of Jesus, they wondered who should be first. A mother of two of the disciples had the same thought in her own heart, coupled with an ambition couched in a remarkable request of the Master. Coming into Capernaum once, Jesus said to the disciples, "What was it that ye were reasoning among yourselves by the wayside?" And before His question they were ashamed, and they were silent, for they had reasoned among themselves which should be greatest in the kingdom. Did Jesus say "Mine is a spiritual kingdom, and you must be humble to enter that kingdom?" Upon a particular occasion He said something similar to that. But this time He called a little child and set him in the midst of them, and said "Except ye be converted and become as little children, ye cannot enter the kingdom of heaven." You would have thought the lesson would have been enforced — the lesson of humility and confidence and trust. But the lesson had to be repeated, and it was repeated in another way. It was later in the ministry, toward the very end of the ministry. The disciples were still reasoning among themselves which should be greatest in the kingdom, and Jesus — though Palestine was in the Orient and though the distinction between master and servant was even more sharply drawn there than it is with us — Jesus, the Master, took a basin of water and girded Himself with a towel, and washed, after the fashion of a servant, His disciples' feet. "If I, your Lord and Master, have washed your feet, ye ought also to wash one another's feet." What did the child have to do with it? What did the basin of water have to do with it?

He would teach his disciples benevolence, and standing one day over against the Temple and Treasury, He saw a poor widow cast in two mites after the many who were well-to-do had cast in much into the Treasury. There something naturally happened. In the other instances He made something happen. And then He said to His disciples, "She hath cast in more than they all. For they have cast in of their superfluity; but she of her want did cast in all that she had, even all her living."

They came to Him with a very difficult question. His enemies had formulated the question with the express purpose of tripping Him. "Is it lawful to give tribute unto Cæsar or no?" It was



a kind of dilemma in the form of a question. If He had said "Yes, it is lawful," then you are no loyal Jew, for we hate our bondage to Cæsar. If He had said, "No, it is not lawful," then you are a seditious man, for Cæsar holds the reins of power in this country. But He said, "Show me a penny. Whose is the image and superscription?" And they said, "Cæsar's." And He said, distinguishing religion and patriotism, the eternal and temporal, though the eternal may inspire the temporal: "Render, therefore unto Cæsar the things that are Cæsar's, and unto God the things that are God's." What did the penny have to do with it?

To His disciples He said as He sent them forth, "When ye enter into a house that is not worthy of you, or into a city that is not worthy of you, when ye depart, shake the dust off from the sandals on your feet as a testimony against them" . . . and "it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city." What did the shaking of the sandals have to do with it?

And when He would point their way to trust in the Father, He said: "Behold the birds of the air (they were there as He spoke: He spoke in the open) behold the lilies of the field . . . Solomon in all his glory was not arrayed like one of these." And one other illustration of this type: John the Baptist was in prison. He had free and informal relations, nevertheless, with his disciples. And to John the Baptist there came the account of the great works and the great teachings of the Prophet of Nazareth, and he sent some of his disciples to inquire of Jesus,—John the herald and the herald still, anticipating Him who should come, asking once again the question "Art thou He that should come, or look we for another?" But Jesus did not say to them, "Tell John I am; tell John I am not." He was very busy. He was making the blind to see and the deaf to hear and the lame to walk, and He was preaching the Gospel to the poor who were there; and presently He stopped and turned to those messengers who had come and said, "Go tell John the things ye have seen and heard, and blessed is he who shall find no occasion of stumbling in me."

If we put all those illustrations together, they give us many things to think about in a pedagogical way. The Master made use of what we today have come formally to call *the object-lesson*

in teaching religious truth,— the object lesson which was a natural occurrence, as in the case of the widow which He seized upon for His purpose, or an object lesson which He Himself introduced for the purpose of teaching the lesson.

Another series of illustrations. He would teach to His disciples the virtue of religious sincerity, sincerity in alms, sincerity in prayer, sincerity in fasting. "Be not as the hypocrites are, for when they give alms they blow the trumpet before them that they may be seen of men. They stand on the street corners when they pray. They disfigure their faces when they fast. Be not as the hypocrites,"—not on the street corner, but into thy closet; not blow the trumpet, but do not let thy left hand know what thy right hand does; not disfigure your face, but anoint your head with oil; not to be seen of men, but thy father which seeth in secret shall reward ye openly.

He would teach the lesson of the true fulfilment of the law. "Heaven and earth shall pass away, but not one jot nor one tittle (weighed against heaven and earth) shall pass from the Law till all be fulfilled."

"Ye have heard that it was said by them of old times, "Thou shalt not kill; an eye for an eye; thou shalt love thy friends and hate thy enemies. But I say unto you, love your enemies."

"Five of them were wise; five of them were foolish." The father said to the sons, "Go work today in my vineyard." And one answered and said, "I will not;" but afterward he repented himself and went. And he came to the second, and said likewise. And he answered and said, "I go, sir;" and went not. "Which of the two did the will of his father?" A certain man had two sons, the older son at home, the younger son spending the living riotously in a foreign country, to return and be forgiven and welcomed again to the father's house. What is the significance of the left hand and the right hand, the sheep and the goats, the hypocrite and the true Christian, the heaven and the earth, and one jot and one tittle? Did Jesus intend this parallelism in presentation? We do not know. But we conclude that, intentionally or not, in the presentation of religious truths Jesus made use of the principle which modern students of psychology and religious peda-

gogy describe as *the principle of contrast*. You teach the truth by contrast with that which is false.

Another set of illustrations. "The first shall be last and the last shall be first." "He that saveth his life shall lose it; he that loseth his life for my sake and the Gospels shall save it." "The greatest shall be the servant of all." "He that humbleth himself shall be exalted, and he that exalteth himself shall be abased." What is our reaction upon that form of expression? "I am come not to send peace, but a sword. . . . They that appeal to the sword shall perish by the sword." What mean these statements? Evidently we have to deal here with a peculiar form of thought, a form of thought exceedingly pregnant, suggesting more thought, putting our minds to work, kernels containing meat all of which has not yet been extracted,—a paradoxical form of thought. A part of the teaching of Jesus was cast, purposely or not, into the form of *the paradox* so easily to be remembered because so striking in its presentation.

Another set of illustrations: "If any man come to me and hate not his father, he cannot be my disciple." Is the word "hate" there used in the ordinary sense of the term, and this the teacher who a little while ago was saying, "Love thine enemies?" "If thy right eye offend thee, pluck it out. If thy right hand offend thee, cut it off." Are "the right hand" and "eye" and "pluck" "cut" here used in their ordinary sense? "When thou makest a dinner (or supper) call not thy friends." Did he thereby forbid social intercourse with our friends? "Call no man father upon the earth." Did he mean, then, that we should deny human blood relationship? "It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of heaven." And at that point some of our modern interpreters and commentators seek to explain away the magnitude of the statement by saying "the eye of the needle" refers to a low gate in the city's wall through which the camel might indeed go on its knees. But they fail at this: "Ye blind guides, ye strain at a gnat and swallow a camel,"—an Oriental teacher speaking to Oriental minds and to the Jewish wonder-loving mind in a form which they highly appreciated. Our modern students of rhetoric say that it is the figure of speech called *hyperbole*.

Another series of illustrations. They come to Him, His enemies usually, but sometimes also his friends, with perplexing question. "By what authority doest thou these things," after the cleansing of the Temple. What was His answer? What might He have said? "My authority is from God?" How would that have fallen upon them? "My authority is from myself?" How would that have fallen upon them? "My authority is from myself which is therefore from God, for we two are one?" How would that have fallen upon them? But His response was different — no one of those things. "I also will ask you one question. The baptism of John, whence was it — from heaven or from men? And they reasoned among themselves: "If we say from heaven, He will say unto us, Why then did you not receive him? But if we say from men, we fear the people, for they take John for a prophet;" and they say unto him, "We can not tell." If they had had the spiritual vision to see that the baptism of John was of God, they would have had the spiritual vision to see that His authority was from the same source, and would not have needed to ask that question. "But what think you?" "Which of the twain did the will of his father?" "What will he do unto those miserable husbandmen?" "Did you never read in the Scriptures, The stone which the builders rejected, The same was made the head of the corner?"

Another question comes to him from the Sadducees. The Sadducees never lost caste, and yet they were sceptics regarding the immortality of the soul, and they formulated one of those perplexing questions which would reduce to absurdity any answer he should give. "Master, whose wife shall she be?" "Have ye not read in the Scriptures in the place concerning the bush, that I am the God of Abraham and of Isaac and of Jacob? Now God is the God of the living, not of the dead. Whose wife shall she be? In heaven there is no marrying nor giving in marriage." Their question presupposes once again the earthbound spirit. They could not see beyond the border. He answered their question, and He also answered the Sadducees' infidelity by that piercing question, "Have ye not read in the Scripture. . . . I am the God of Abraham and of Isaac and of Jacob?" What is involved in His thought? God is the God of the living, not of the

dead; but He is the God of Abraham and Isaac and Jacob, therefore Abraham, Isaac and Jacob still live, otherwise He would be the God of the dead and not of the living.

"I also will ask you one question: the Christ—whose son is He?" They say unto Him, "The son of David," and He said unto them, "How then doth David then call Him Lord: if He is his son how doth he call Him Lord?" Now in the Orient no father would have called his son lord. The son calls the father lord, not the father the son. They say unto him, "We cannot tell." Why could they not tell? Because they had the point of view of the flesh and could not see on the basis of the flesh that David could call his son lord, and they lacked the point of view of the spirit by which David could call his greater son Lord. And that was the last question they asked Him. No man, therefore, durst ask Him any more questions? He had that spiritual point of view which was utterly incomprehensible to many of those who heard him, and to all his enemies.

And putting together this back-and-forth play, this peculiarly teaching attitude of His in relation to His auditors, we find they come to Him with questions and He comes back to them with questions, and they elicit His thought in answer to a question, and He elicits their thought, the best they could give, though it was a weak best, in answer to His questions. He did not borrow it from Socrates, for so far as we know Jesus was unacquainted with Greek literature, and yet He was some four hundred years after Socrates. Did He use it intentionally? We leave those questions, but here is the outstanding fact that when Jesus would get possession of the thoughts of men He made use of *the question and answer method*.

I turn to another set of illustrations, and I no sooner give an illustration than you recognize the method under which it falls. The two debtors, the good Samaritan, the friend coming at midnight, the rich fool, the servants watching, the steward on trial, the fig tree, the tower and the warring king, the lost piece of money, the prodigal son, the rich man and Lazarus, the master and servant, the unfortunate widow, the Pharisee and the Publican. I have selected these only from the Gospel of Luke, the great recorder of parables. Perhaps that which most outwardly

characterizes Jesus as a teacher is the use of *the parable*. Let me call your attention to the character of His thought as illustrated by parables. He does not think in static terms. The only parable which I have enumerated that is at all static is the lost piece of money and the busy woman seeking for it, and that is not half static. The thinking of Jesus as couched in His parables is dynamic, not static. He deals with growth, with progress, with change. "First the blade, then the ear, then the full corn in the ear." There is a modern phrase that comes into my mind. One of the modern philosophers, Bergson, has formulated his system under the title "Creative Evolution." The thinking of Jesus is progressive, and He recognized an unfolding purpose in the processes of evolution — spiritual evolution, not the evolution of the material world. His thought did not contemplate that side of things, but the evolution of a new society informed with a divine purpose, of which He was the mouth-piece.

I do not need to bring to your appreciation the beauty of the parable, its simplicity, its profundity, its spirituality, nor to bring to your mind the purpose of parables. Such a comprehensive purpose it was, a purpose to reveal truth to those who were spiritually alert to receive it, and a purpose likewise not to cast His pearls before swine. "Unto you it is given to know the mysteries of the kingdom, but unto them that are without it is not given." The parable is that form of religious instruction which reveals truth to the spiritually alert at the same time that it conceals truth from the spiritually inert. "How can this man give us his flesh to eat?" "The words that I speak unto you, they are spirit and they are life." These sayings show the two types of mind, the earthly and the heavenly.

My young fellow-workers, is it too much to ask you to imitate the methods of the Master? If He had not told you to do it, I should not be so bold as to tell you to do it. But he says, "Follow me." And He says, "Have salt in yourselves," and He must have meant in His teaching as well as in His ministerial function in society. You can use object lessons. You can use the principle of contrast. Only if you are a genius can you use successfully the paradox and the hyperbole. You can use question and answer. You, unless you are a genius, cannot write a parable or speak a

parable; but you can use the story, which takes the place corresponding to the parable in modern religious education. And thus in these ways you can follow Him. I do not say that you will be successful in the measure in which He was successful unless to the method you add something more, as He did. These methods do not safely explain the success of Jesus. It is the personality of Jesus using these methods that counts for most, and so, though I have directed your attention to method tonight, it is not so much the method that you use, though that is important, as it is the personality that you are, using the method, which counts most for your success. Study, then, to know and to use the methods of Jesus as a teacher, and to have also behind them the mind of Christ.

HERMAN H. HORNE.

*New York University.*

THE LAW IN ITS RELATION TO MORALS AND RELIGION.\*

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Man is a religious being. To him, everywhere and always, religion and religious institutions have been and will be of prime concern. Now, and in this United States, not less than in ages past and in other parts of the world, is this a fundamental fact. He who, without a recognition of this, would study either religion or government, would quite fail to comprehend his problem. Man is also a social being. As such he has always found it necessary to live in an organized society, under some form of government. The world depicted with such irresistible genius by Rousseau in his "*Le Contrat Social*," in which men are represented as living by nature individual lives which they voluntarily gave up by consenting to government only when they became so numerous as to interfere with each other's rights and pursuits, so far from being a picture of natural man, is not merely an artificial but an impossible state. Man never has lived to himself alone. His natural state has ever been a social one, in which development and enjoyment became possible only by mutual inter-dependence and social intimacy. Government is not an invention, not a necessary evil, to which men submit. On the contrary, from the most primitive beginnings it has been man's natural instrument for controlling and developing the social estate so essential to his very existence. Invention has been called in play, not to originate, but to improve and adapt this instrument to its high purposes. And universally this government has been more or less closely related to religious institutions.

With primitive man his government, however crude, was not more solicitous for his welfare than for that of his gods. It could not be otherwise, so long as each tribe and nation had its tribal and national deities, whose fortunes were one with those of the

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\* The first of the Carew Lectures, given in Hartford Theological Seminary, Hartford, Conn., April, 1911.



people of that tribe or nation, who fought for, worked for and provided for that people, but not for any other tribe or nation; who triumphed with the success, and were defeated and overthrown with the failure, in battle of the people whose gods they were. In the heathen world the state embraced as its chief department, the institutions and provisions for worship, for protecting and propagating religion. It can scarcely be said that there existed, as a separate entity, the Church; a state included church and state, unseparated and inseparable.

In the Israelitish theocracy the relation of religion and government reached its extreme expression. The Church included the state. Israel might in great crises have men as leaders but they were servants under the direct orders of Yahweh. It was Yahweh who led his people, and commended them in war and in peace, in matters civil and religious. The laws were of his giving by direct writing upon tablets of stone. And the same code in which he issued his command against the worship of any other god, or the pursuit of labor on his Sabbath day, contained also the laws forbidding adultery and murder. When, by their demands for a king, the people at last made him so wroth that he determined to punish them by granting their request, it was Yahweh, and not the people, who selected Saul and David, and the king was Yahweh's servant, his viceroy on earth in matters temporal; to whom he continually sent his commands by the word of his prophets.

It was not until the coming of the Great Teacher that we find anywhere an expression of the idea that church and state could have separate existence. Christ's "Render unto Cæsar the things which are Cæsar's and unto God the things which are God's," came centuries before anyone could even understand what it meant. When it was uttered, it was unintelligible alike to the Jews, who hated the Roman governors, to the Herodians, who prospered because they had accepted the Roman rule, to the disciples of Christ, who so often suffered persecution and death because the state undertook to regulate the religion of the individual, and to their successors for a millennium and a half. His declaration that his kingdom was not of this world nobody then understood, and to many it is still visionary. If we except the neu-

trality toward religion, of the government of Constantine who, without being conscious of what he was doing, seems to have approximated a separation of church and state, there was in the whole course of history no example or word showing that this idea existed in the mind of anyone, until about the time that America began to be settled. Many have seen a providence in the fact that when this idea began to grow from its embryo state there was in this country a virgin soil, in which it could thrive. And yet, as we shall see, it was more than two centuries before it came to its full fruit even in this country.

From the day of Constantine onward the Holy Roman Empire and the Holy Roman Church were in alliance, or in struggle for supremacy, but never did it occur to either state or church that they could ever be separated and independent. Whether Charlemagne and Henry III made the state supreme, or Hildebrand and Innocent III made the Pope triumphant, Pope and Emperor alike, thought only of a united church and state. The only difference was that one desired the church to be supreme, the other the state. It might have been supposed that the terrible struggle, resulting in the great Reformation, would have suggested to the persecuted Protestants a church whose freedom could not be interfered with by a tyrannical state. But the Protestant, no more than the Catholic, seems to have thought of such a thing. On the contrary, it is doubtless true that at that day any church upon the continent without a strong secular sword to guard it, would have had small chance of survival. And in England, King Henry VIII had no quarrel with his double position as king and defender of the Faith, but only with the Pope's inconvenient refusal to aid him in his plans. When Henry took the step which made England Protestant, he simply substituted for the Pope, himself as head of the church, and church and state continued in the same united relation as before. After some struggle under Edward VI, and counter-struggle under Mary, Elizabeth finally fixed the status of church and state that exists in England today, except for a dis-establishment under Mr. Gladstone of the Protestant church in Catholic Ireland.

It will be remembered that Elizabeth had no sooner secured settled conditions in matters religious, than James and Charles

succeeded in raising as great ferment in the church as in the state. It may be supposed that the idea of separation of church and state grew out of the revolts in England of the Puritan and the Presbyterian against the established church, which were, in part, responsible for the downfall of Charles I, and of his pretense to the headship of church and state by divine right. But this is scarcely the case. The Puritan did not desire a church separate from the state, but a purified church supported by a purified state, and when, because he could not secure in England the thing he desired, he finally came to America, his first concern was to establish a state church, in no essential respect different from the state church against which he had protested, except that this was his church. Sometimes there was a spirit of toleration, as in the case of the Pilgrims at Plymouth and the Puritans under Hooker in Connecticut, but usually the Puritan desired to use relentlessly the full power of the state in favor of his church, just as it had been used in England by the Establishment against the church for which he stood. That he could rely upon true religion to secure its place by the voluntary support of its individual believers, at first did not occur to the Puritan, and when it was suggested by Roger Williams and the Quakers, he resisted it with all his might, even to the point of persecution, exile and death to the disturbers. Though there were no persecutions by the Pilgrim Fathers or the Connecticut Puritans, still even in these settlements all, whether members of the church or not, were compelled to support the state church. In the agreement between the Pilgrim Fathers and the Virginia Company, the supremacy of the state church was acknowledged, possibly because only on those terms could the king's consent be secured, and in 1650, in Plymouth, it was forbidden to set up any church or public meetings, diverse from those already set up, without the consent and approbation of the governor. In 1651 a penalty of ten shillings was provided for any neglect of church attendance, and in 1657 taxes were levied to support public worship. It is doubtful if in a single one of the colonies, before the Revolution, there was absolute freedom of belief and worship. Even in Rhode Island there is evidence of a restriction upon Papists, not due, of course, to Roger Williams. It is fair to say that the authenticity of this has been

doubted by some. Thus, in every one of the American colonies the state already endeavored to interfere in matters religious, and in most of them a state church was established. It is an interesting and singular fact that the Baptist Roger Williams in Rhode Island, the Catholic Calvert in Maryland and the Quaker William Penn in Pennsylvania, urgently desired to give in these colonies the fullest possible freedom. But the latter two certainly were not, by the government at home, permitted to have their way.

In Massachusetts and several other colonies only church members were freemen, and in consequence, in course of time, only one in five could vote, though all were taxed for the support of the church. And even this one-fifth, if we may believe the bitter complaints of the times, contained many a man, in pew and pulpit as well, who became a member of the church merely because it was only by that means that he could exercise his rights as a citizen. Thus did the church, by seeking the support of the state, eat out its own vitals and kill in its members the spirit of true religion. In New York the Dutch Reformed and later the Church of England, and in Virginia and the Carolinas the Church of England, were the established churches, and in all the colonies some privileges or restrictions, causing constant friction and serious trouble, evidenced the interference of the state in the church and in matters of conscience.

After the Revolution, when the Constitutional Convention met to formulate an instrument that should serve as a basis of the organic law of the new union, all seemed to recognize that there could be no state church. Whence so suddenly came this idea which apparently had never before even occurred to nation builders? And how did it so readily obtain the assent of those who had been accustomed in their colonial life to the old idea? One cause, no doubt, was a practical one. If they were to establish a state church, which should it be? the Congregational of New England, the Dutch Reformed of New York and New Jersey, the Episcopalian of Virginia and the Carolinas, the Quaker of Pennsylvania, the Catholic of Maryland? Some of these were already in a minority in their own states. And the Presbyterians

and Baptists and others would be ready to contend for their claims in the matter. Clearly no one church could be the church of the central government. Furthermore, many of the members of the convention, and especially followers of Mr. Jefferson, who was not himself a member, were vigorously opposed to making the central government strong, and they, no doubt, may have been most unwilling to add to its powers any control in religious matters. But making due allowance for all this, it is not believed that in any other country, or at any previous time, it would have occurred to a body of men on similar business that the way to solve the difficulty was to leave out the church, and to provide that the government should not concern itself with religious matters, leaving religion and the church to the voluntary support of believers.

The idea was not entirely new, but never before, in the establishment of any government on a large scale, had it been seriously considered as more than a visionary dream of mere theorists. As early as 1511 the Anabaptists had put forth as part of their confession of faith the doctrine that "The magistrate is not to meddle with religion or matters of conscience, nor to compel men to this or that form of religion, because Christ is the king and law-giver of the church and conscience." A little later, from their prison, the English Separatist Browne and his followers sent over to Holland, to be printed, tracts, which they smuggled out of their prison, and these were sent back to be circulated in England. "There is no power," said they, "given the Prince to restrain any jot of liberty of the church or withhold any one person from doing the whole will of God in his calling. Much less is there any power given the Prince to try to compel the church or any member thereof to the least transgression or error." These Anabaptists and Separatists are not to be confused with the Puritans, who desired to maintain the state church, but to secure its purification. Their doctrine was that the church should consist of the regenerate only, and its membership should be voluntary, and depend upon the work of grace in the heart. Browne, who in 1582 was the first man to announce this doctrine in England, was finally harried until he gave it up. For circulating it, Coppin and Thacker were hanged at Bury St. Edmunds in June, 1583. Later

on, John Locke, although in his model constitution for the Carolinas he had provided for the established church, reached a more advanced position. "The boundaries," he said, "on both sides are fixed and immovable. He jumbles both heaven and earth together, the things most remote and opposite, who mixes these societies (church and state) which are in their origin, end, business, and in everything, perfectly distinct and infinitely different."

But it is to Roger Williams that the honor belongs, not only of being the first to announce, but likewise the first to establish, in 1638, a community which recognized that no civil authority had a right to interfere in matters of religion. "An enforced uniformity of religion throughout a nation or civil state confounds the civil and religious, denies the principles of Christianity and civility, and that Jesus Christ is come in the flesh." But these Anabaptists and Separatists were agitators and not altogether comfortable people to live with. This was true even of Roger Williams, who, notwithstanding his sweet spirit, was such a persistent agitator, and had so little regard for the wishes and ideas, on matters that seemed to him important, of any or all of the rest of the community in which he lived, that he thoroughly convinced the people of Massachusetts Bay and Salem that his agitation was a serious menace to the very existence of the colony, and even the Pilgrims at Plymouth found themselves, at times, most uncomfortable in his society. Those who were attracted to him in Rhode Island were, many of them, extremists, just as there had been some of the wildest extremists in the wake of the Anabaptists in Europe. It is not strange, therefore, that the resulting excesses, not in religious only, but in civil matters as well, of those who were attracted by these doctrines, which even they failed to understand, had the effect of preventing the spread into the other colonies of the idea for which Williams stood. In Zurich it was decreed that any rebaptized (Anabaptist) person that might be discovered should be drowned. It is probable that most of the colonies, outside of Rhode Island, would have sympathized with such a disposal of Williams' followers and of his idea of the relation between church and state. At all events, down to the time of the adoption of the Federal Constitution, Rhode Island still remained the only colony which did not in some

manner interfere with church affairs. And yet, in every colony were men who had seen and sorely felt the evils of church control by the state, and to them it must have seemed clear how infinitely the difficulties would be multiplied if the Federal Government undertook to interfere in the establishment of any form of religion. At all events, upon the proposition of Charles Pinckney of South Carolina, Sec. 3 of Article VI of the Constitution, which provided for the oath to be taken by officers to support the Constitution, closed with that famous clause: "But no religious test shall ever be required as a qualification to any office or public trust under the United States." On this section North Carolina, only, voted no and Maryland was divided. "The framers of the Federal Constitution," says Schaff, in his *Church and State in the United States*, "remembering the persecution of dissenters and non-conformists in the mother country and in several of the American colonies, cut the poisonous tree of persecution by the root, and substituted for specific religious tests a simple oath or solemn affirmation."

It has often been suggested that this provision of the Constitution grew out of the influence of French atheism, especially upon Franklin and Jefferson, and through them upon the whole Constitutional Convention. But Jefferson was not a member of that convention, being in Europe as Ambassador to France at that time. Every one of its members was a believer in God, and in future reward and punishment, and most of them, including the presiding officer, Washington, were church members. Of all its members Franklin has been regarded as least orthodox. And yet, during its deliberations, when it seemed impossible to harmonize the varying opinions, Franklin offered his celebrated resolution, in which he moved that "Henceforth prayers imploring the assistance of heaven and its blessings upon our deliberations be held in this assembly every morning before we proceed to business, and that one or more of the clergy of the city be requested to officiate in that service."\*

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\*Dr. Franklin's speech in support of this motion, as given by Madison in his papers, is worth giving in full.

"Mr. President: The small progress we have made after four or five weeks' close attendance and continual reasoning with each other—our different sentiments on almost every question, several of the last

The Federal Constitution is not irreligious, it is simply non-religious. As Dr. Schaff has so well put it: "The American idea is a free church in a free state, or a self-supporting and self-governing Christianity in independent and friendly relation to the civil government." According to this idea religion is individual and voluntary, and should never be forced. The church which leans upon the state for support can never be a free church. And in a state where all are required to conform in religious matters, there can never be free religion.

But the adoption of Article VI, Section 3, by the Constitutional Convention was only a step. The Constitution had now to be adopted by states, and a vigorous agitation arose, by some against going so far as this, by others in favor of going still farther. In the Massachusetts convention two soldiers, a major and a colonel, protested against banishing the religious tests, while three ministers urged that religion was ever a matter between

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producing as many noes as ayes—is, methinks, a melancholy proof of the imperfection of the human understanding. We, indeed, seem to feel our own want of political wisdom, since we have been running about in search of it. We have gone back to ancient history for models of government, and examined the different forms of those Republics which, having been formed with the seeds of their own dissolution, no longer exist. And we have viewed modern states all 'round Europe, but find none of their constitutions suitable to our circumstances.

"In this situation of this assembly, as it were, in the dark, to find political truth, scarce able to distinguish it when presented to us, how has it happened, sir, that we have not hitherto once thought of humbly applying to the Father of lights to illumine our understanding? In the beginning of the contest with Great Britain, when we were sensible of danger, we had daily prayer in this room for divine protection. Our prayers, sir, were heard, and they were graciously answered. All of us who were engaged in the struggle must have observed frequent instances of the superintending Providence in our favor. To that kind Providence we owe this happy opportunity of consulting in peace on the means of establishing our future national felicity. And have we now forgotten that powerful Friend? Or do we imagine that we no longer need his assistance?

"I have lived, sir, a long time, and, the longer I live, the more convincing proofs I see of this truth—that God governs in the affairs of men. And if a sparrow cannot fall to the ground without his notice, is it possible that an empire can rise without his aid? We have been assured, sir, in the sacred writings that 'except the Lord build the house, they labor in vain that build it.' I firmly believe this; and I also believe that, without his concurring aid, we shall succeed, in this political building, no better than the builders of Babel. We shall be divided by our little, partial, local interests; our projects will be confounded; and we ourselves shall become a reproach and a byword down to future ages. And what is worse, mankind may, hereafter, from this unfortunate instance, despair of establishing governments by human wisdom, and leave it to chance, war, and conquest."



God and the individual, and therefore no imposition of religious tests can be made without invading the essential prerogatives of our Lord Jesus Christ. This latter view, after a struggle, finally prevailed in Massachusetts. In Virginia, on the other hand, where the state constitution had already decreed disestablishment, a more explicit guarantee against the establishment of religion was demanded. In this, the conventions of New York, North Carolina, Rhode Island, New Hampshire and a vigorous minority in Pennsylvania followed. So did the first Congress of the United States. To James Madison, among individuals, belongs the honor of being the chief advocate of a farther enactment. This agitation was finally successful, and Amendment I of the Constitution became the first of the so-called Bill of Rights constituting the first ten amendments, adopted by the states really as part of the original Constitution. "Congress shall make no law respecting the establishment of religion or prohibiting the free exercise thereof." Here was a declaration broad and comprehensive, and yet clear and specific. Congress could never compel the establishment or support of the church, nor, on the other hand, could it interfere with the utmost freedom, in religious matters, of the individual.

We are now prepared to examine the scope and legal effect of this provision. And first, we notice that the prohibition rests upon Congress only. Each state of the Union is still at liberty to do as it will. At the very date of the adoption of this constitution ten of the thirteen states had legal provisions respecting religion. New York and Virginia alone, at that time, had joined Rhode Island in complete disestablishment. In Connecticut the connection between church and state did not cease until 1818, while in Massachusetts it was not until 1833, after the members of many a Congregational church had seen the voters of the town, who outnumbered the church members, take from the majority who attended the services their church property and turn it over to the Unitarians, that the sentiment became strong enough to procure the complete abolishment of public taxation for church support. But even then it was with fear and trembling that many regarded the experiment. They doubted whether religion could rely upon the voluntary support of those who professed it. The

result was a most happy disappointment of their fears. The church became, far more than it had ever been, a vitalizing, purifying power to the individual and in the community. A state church is never a free church, and the church has ever been a greater sufferer than the state by their unnatural union. No saying of Christ's has been harder than that his kingdom is not of this world, and that he in his kingly claims is no rival of Cæsar's. The Pope still longs for secular authority. Agitation still spasmodically arises for a religious amendment to our Constitution, which shall recognize God. Many in our churches are still greatly troubled at our Godless state schools and institutions. For more than a hundred years we have stood alone among nations. Even now, with the exception of France and Ireland, and possibly Hungary, no European country has followed us, and even in France the work is not yet complete. Signs are not wanting that in Portugal separation may already have been achieved, and that in Italy and even in reactionary Spain, we are now beholding the beginning of the end of the baneful union of church and state. But all these movements are of yesterday. The last five years have seen more stir in this matter than the previous century. Finally, few doubt that the days of the establishment are numbered in Great Britain, though the end is still delayed.

We have noticed the provisions in the Federal Constitution touching the relation between church and state. What, at the present time, is the situation in the various states? Almost every state constitution, in the preamble, refers to God, and most of them include the phrase, "Grateful to Almighty God." And yet in every state the Constitution provides for a full religious liberty. Michigan is not less religious for its omission in the preamble of the name of God, nor is New Hampshire more so for still permitting the legislature to authorize towns and parishes to provide for the support of Protestant religious teachers, a thing which, I presume, the legislature does not, and never again will, do. The requirement in Arkansas, Mississippi, Texas and the Carolinas that office holders must not deny the being of Almighty God, and of Pennsylvania and Tennessee that they must believe in God and the future state of reward and punishment, have done no more

for the cause of religion than the provisions in Delaware, Kentucky, Maryland and Texas excluding the clergy from civil offices and the legislatures, have militated against it. As typical of the provisions touching religion, in our state constitutions I may quote two, one representing a positive, and the other a negative statement of the attitude of the state toward religion. The Connecticut constitution, Article VII, Section 1, says: "It being the duty of all men to worship the Supreme Being, the great Creator and Preserver of the Universe, and their right to render that worship in the mode most consistent with the dictates of their conscience, no person shall by law be compelled to join or support, or be classed with or associated to, any congregation, church or religious association." The Michigan constitution, Article IV, Section 39, provides: "The legislature shall pass no law to prevent any person from worshiping almighty God according to the dictates of his own conscience." Summarizing the effect of all the state constitutions, Judge Cooley enumerates five matters which are unlawful in every state:

1. Any law respecting an establishment of religion.
2. Compulsory support, by taxation or otherwise, of religion.
3. Compulsory attendance upon religious worship.
4. Restraints upon the free exercise of religion according to the dictates of conscience.
5. Restraints upon the expression of religious belief.

Such being in general the nature of the constitutional provisions concerning religion, are we to conclude that in this country the law assumes an attitude of indifference to religion, and that, toward the church, the state maintains an attitude of complete neutrality? "Certain things, of absolute necessity to civilized society, the state is precluded from preventing. And they are left wholly to the fostering care of personal enterprise and private liberality. We concede, for instance, that religion is essential, and that without it we should degenerate to barbarism and brutality; and yet we prohibit the state from burdening the citizen with its support and we content ourselves with recognizing and protecting its observance on secular grounds." (20 Mich., 483.) There is the kernel of the distinction. The state may not burden the citizen with the support of religion, but it may and does, on

secular grounds, recognize and protect its voluntary observance by the citizens. In the famous Ordinance of 1787 this dual attitude of state toward church is observed, and no part of that Ordinance has been so generally noted and approved as this: Religion, morality and knowledge are necessary to good government and the happiness of mankind. Though religion is first to be mentioned, it is schools and the means of education, and not churches and the means of developing religion and morality, which the government itself forever encourages. The state will build schools, but will merely protect private individuals in building churches. Only thus, history teaches us, can true religion flourish, and tyranny, masking in its name, be avoided.

More specifically then, what, in this country, is the attitude of the state toward religion and morality? It has often been said that in many of its laws, the state recognizes religion and passes religious enactments, for example, that half of the ten commandments have been put upon the statute books. It is true that the civil law forbids false swearing, theft, adultery and murder quite as unequivocally as did the Mosaic Law, but these provisions of the civil law do not, at least primarily, rest upon religious grounds. They are, and must be fundamental laws in every body politic. There are many enactments as to Sunday observance, but they grow mainly out of social and economic conditions rather than out of religious requirements. To an extent, however, there is a recognition by the law of religion and religious worship, and properly so, for the Constitution guarantees to all, not merely that there shall be no compulsion to worship, but also that there shall be perfect freedom in worship, if the individual has such desires. The law and the courts, therefore, recognize the right of the worshiper to enjoy in peace and quiet his religious services, particularly upon Sunday, which is an illustration of the further fact that the laws not only have regard for religion, but for the Christian religion. In a Minnesota case a Jew set up that as his rest day, according to his religion, was not Sunday, therefore he could not be punished for violating the Sunday laws of the state. But the court held that this furnished no defense for his breach of the law. And in a great number of cases the courts

in all the states have upheld statutes protecting the peace and quiet of the Sabbath observed by the great majority of Christians, and in many instances have not hesitated to say that these laws are upheld, not merely because it has been shown that the welfare of mankind demands for rest one day in seven, but also by reason of the fact that by the habits and customs of a great portion of the people Sunday, and not any other day, has been made the day of rest and worship.

In the same way laws against profanity, blasphemy and obscenity, and provisions forbidding the disturbance of religious meetings, are justified, partly out of respect for religion and freedom in its worship, but mainly in furtherance of good order and morals and public decency. No state can afford to be indifferent to developing good morals in its citizens, and in no country is this more clearly recognized by the courts than in our own. Furthermore, morals can hardly be divorced from religion, though the two are not identical. The matter has been very well stated by Judge Allen of the Supreme Court of New York in the case of *Lindenmuller vs. People* (33 Barb. 560.) It is there said, among other things, that the Christian Sabbath is a civil and political institution within the just powers of the civil government, and that the prohibition of theatrical and dramatic performances on that day "rests on the same foundation as a multitude of other laws on our statute book, such as those against gambling, lotteries, keeping disorderly houses, polygamy, horse racing, profane cursing and swearing, disturbance of religious meetings, selling of intoxicating liquors on election days within a given distance from the polls, etc. All these, and many others, do to some extent restrain the citizen and deprive him of some of his natural rights; but the legislature have the right to prohibit acts injurious to the public and subversive of government, or which tend to the destruction of the morals of the people and disturb the peace and good order of society. It is exclusively for the legislature to determine what acts should be prohibited as dangerous to the community."

Moreover there are more direct and specific ways in which the state encourages and recognizes the church and Christianity.

As already noted, nearly all the states in their constitutions recognize God, and require of public officers an oath which recognizes God and is ordinarily taken upon the Bible. The President of the United States and the governors of the several states officially appoint Thanksgiving a day of prayer and thanksgiving to almighty God for his providence and protecting care. Thanksgiving and Christmas are everywhere legal holidays. The leaders of the nation, in their public papers, almost without exception from Washington down, have recognized the dependence of the nation upon almighty God. Thus, Washington in his first inaugural address in 1789 said: "It would be peculiarly improper to omit, in this first official act, my fervent supplications to that Almighty Being who rules over the Universe, who presides in the councils of nations, and whose providential aid can supply every human defect, that His benediction may consecrate to the liberties and happiness of the people of the United States a government instituted by themselves for these essential purposes, and may enable every instrument employed in its administration to execute with success the functions allotted to his charge. In tendering this homage to the great Author of every public and private good, I assure myself that it expresses your sentiments not less than my own; nor those of my fellow citizens at large, less than either. No people can be bound to acknowledge the invisible hand which conducts the affairs of men more than the people of the United States. . . . The propitious smiles of heaven can never smile on a nation that disregards the eternal rules of order and right which heaven itself has ordained." Lincoln, in his two immortal addresses, his second inaugural and the Gettysburg address, paid sublime and tender tribute to the divine justice and mercy, concluding the latter address with that hope expressed in immortal words: "That this nation, under God, shall have a new birth of freedom, and that government of the people, by the people, and for the people, shall not perish from the earth."

But not only has there been this recognition by word of the relations of this nation to almighty God, but the laws of the country in many ways especially favor and provide for religious work. Thus, churches and other organizations engaged in religious

work, are almost universally relieved from taxation upon property devoted to religious uses, and the courts, under our constitution, justify such exemptions. Soldiers and sailors are urged to attend divine service, and moreover public moneys are lawfully expended in the employment of chaplains for our armies, our legislative bodies, our prisons and other public institutions, and at the public expense chapels are built in which these services may be held. In places not provided with buildings for public worship, schoolhouses are frequently granted to religious bodies, though the right to do so has been disputed. And all this to the end, not that the state may bring any compulsion upon the individual in religious matters, or compel him to support any sect, but in order that religion, which is essential to the welfare of the state, and the happiness of mankind, may ever be encouraged.

In this connection the question which, more than any other growing out of the relation between church and state, has been the occasion of earnest and not infrequently of violent controversy, is that of religious teaching in the public schools. The prejudiced and excited feeling of the disputants has often resulted in much heat with little light. Although occasionally in times past the infidel, as a few years ago anyone was likely to be called who opposed either the Bible, or *my* interpretation of any part of it, raised his voice in loud protest against religion of any sort in the schools, yet, more often the contest was waged between the Trinitarian, who wanted to have read in the schools the whole of the King James Bible, and the Catholic, who whether he would have been satisfied with the Douay version or not, certainly was strongly opposed to the King James, the Unitarian who objected to alleged unauthentic passages as to the trinity, and false teaching as to the being and work of Christ, the Jew who objected possibly to the whole of the New Testament, and some other sects who strongly opposed the use of the Bible at all. There is substantial agreement that the school is the "chief nursery of popular intelligence, virtue and piety." (Schaff.) Virtue and piety resting upon religion, the deduction is made that a Godless school cannot answer the purpose of the state in training future citizenship. Some have therefore proposed that the school funds be divided

and paid over to the church of the taxpayer's preference for the support of church schools. That, to an extent, has been done in England and Canada, but has never been done in this country, and is in most states doubtless unconstitutional. In the great majority of the schools reading of the Bible without comment, singing of hymns, repeating the Lord's Prayer and other prayers, have been permitted without opposition, on the ground that such exercises were not sectarian. In an interesting Michigan case (118 Mich., 560), the use, in schools, of a book of selections from the Bible was upheld, although a vigorous dissenting opinion was filed. The court said that the Michigan constitution was adopted under the authority conferred by the Ordinance of 1787. That Ordinance declared that religion, morality and knowledge were necessary to good government and the happiness of mankind, and provided that for these purposes schools and the means of education should forever be encouraged. It is not to be inferred that in forming a constitution, under the authority of this ordinance, the convention intended to prohibit in public schools all mention of a subject which the ordinance in effect declared that schools are established to foster. The court went on to say that it did not wish to be understood as declaring that the Ordinance of 1787 made it imperative that religion should be taught in public schools, but the facts show that from the admission of the state, during more than half a century, the practice had been followed, in all state institutions of learning, of reading from the Bible in the presence of students, and of offering prayer. Furthermore, the text books used in the schools contained extracts from the Bible, and numerous references to almighty God and his attributes, and no objections had been made. The court would take judicial notice of these usages. It quoted from Judge Cooley in his Constitutional Limitations, page 578, to the effect that: "The American constitutions contain no provisions which prohibit the authorities from such solemn recognition of superintending Providence in public transactions and exercises as the general religious sentiment of mankind inspires, and as seems meet and proper in finite and dependent beings. Whatever may be the shades of religious belief, all must acknowledge the fitness of recognizing, in important human affairs, the superintending care and control



of the Great Governor of the Universe and of acknowledging with thanksgiving his boundless favors, of bowing in contrition when visited with the penalties of his broken laws. No principle of constitutional law is violated when thanksgiving or fast days are appointed; when chaplains are designated for the army and navy; when legislative sessions are opened with prayer or the reading of the Scriptures; or when religious teaching is encouraged by a general exemption of the houses of religious worship from taxation for the support of state government. The court held that the reading of these selections from the Bible without comment was not a teaching of any theological doctrine, nor any interference in any way with the religious belief derived by the scholars from their parents.

In a leading case in Wisconsin, on the other hand, the court arrived at the opposite conclusion, holding that the reading of the Bible at stated times in a common school is sectarian instruction and an act of worship, and that for both reasons such reading of the Bible came within the prohibition of the Wisconsin constitution. It appeared that the whole Bible, and not merely selections, was in use, and the court said it would take judicial notice that the Bible contained doctrines of the divinity of Jesus Christ, as to the punishment of the wicked after death, as to predestination, as to the apostolic succession and authority of priesthood, as to the necessity and efficacy of the sacraments of the church, as to all of which matters the various sects maintain different and conflicting doctrine. The doctrines of one of these sects which are not common to all the others are sectarian in the sense in which that word is used in the constitution. The court was not concerned with the truth or error of any of these doctrines, but only to know whether such reading of the Bible was sectarian instruction. "To teach the existence of a Supreme Being of infinite wisdom, power and goodness, and that it is the highest duty of all men to adore, obey and love Him, is not sectarian, because all religious sects so believe and teach. The instruction becomes sectarian when it goes farther, and inculcates doctrine and dogma concerning which the religious sects are in conflict. . . . That the reading from the Bible in the schools, although unaccompanied by any comment on the part of the teacher, is instruction,

seems to us too clear for argument. Some of the most valuable instruction a person can receive may be derived from reading alone, without any extrinsic aid by way of comment or exposition. The question therefore seems to narrow down to this: Is the reading of the Bible in the schools — not merely selected passages therefrom, but the whole of it — sectarian instruction of the pupils? In view of the fact already mentioned, that the Bible contains numerous doctrinal passages upon some of which the peculiar creed of almost every religious sect is based, and that such passages may reasonably be understood to inculcate the doctrines predicated upon them, an affirmative answer to the question seems unavoidable. . . . A most forcible demonstration of the accuracy of this statement is found in certain reports of the American Bible Society of its work in Catholic countries, in which instances are given of the conversion of several persons from Romanism through the reading of the Scriptures alone; that is to say the reading of the Protestant, or King James version, of the Bible converted Catholics to Protestants without the aid of comment or exposition. In those cases the reading of the Bible certainly was sectarian instruction." The court went on to say, however, that this did not banish from text books the fundamental teaching of the Bible, or extracts therefrom. Such teaching and extracts as literature for secular instruction cannot be objected to, and much of the Bible cannot be criticised as sectarian. No more complete moral code exists than is found in the New Testament. There is no objection to the use of such portions to inculcate good morals, for religious sects do not disagree upon the fundamental principles of moral ethics. The fact that children were not obliged to remain to the reading of the Bible, the court thought did not relieve the practice from objection. Religion in the sense of natural law might be taught, but as a system of belief, it cannot be taught in our common schools, which must be exclusively secular. Let it once enter our common schools and it becomes a source of strife, quarrel, fights, malignant opposition, persecution and war. "Religion needs no support from the state. It is stronger and much purer without it. . . . Morality and good conduct may be inculcated in the common schools and

should be. The connection of church and state corrupts religion and makes the state despotic."

It is not possible to reconcile all of the decisions, and yet out of them seems to be emerging a compromise position, which will allow in the schools a place, under some guise, for the use of at least such portions of the Bible as command substantially universal assent. Thus, a recent Kentucky case took the ground that it was proper to read the Bible in public schools. If the teaching of Confucius or Mahomet might be profitably studied, why not also the wisdom of Solomon and the life of Christ? The court concludes after an examination of the authorities that "The reason and weight of the authorities supports the view that the Bible is not in itself a sectarian book, and when used merely for reading in the common schools, without note or comment by teachers, is not sectarian instruction; nor does such use of the Bible make the schoolhouse a house of religious worship." (69 L. R. A., 592.) And in a still more recent case the Supreme Court of Texas held that one or more individuals have no right "to have the courts deny the people the privilege of having their children instructed in the moral truth of the Bible, because such objectors do not desire that their own children shall be participators therein. This would be to starve the moral and spiritual needs of the many out of deference to the few." It is certainly to be hoped that this question may be viewed in a large way, so that, without doing violence to the conscience of any, schools may be made a means of inculcating the fundamental principles of all religions, and the precepts of morality that are so necessary to good citizenship. The matter is one of great difficulty, but might perhaps be worked out by a conference and union of people holding the various shades of opinion.

It has, in some of the states, been held that Christianity is part of our common law. We have already said enough to make it clear that in many ways our common law presupposes Christianity, but it must be clearly obvious that it is only in a very limited sense that Christianity can be said to be part of our common law.\*

\*Mr. Webster, in his memorable argument in the Girard College case, based his attack upon the will of Stephen Girard largely upon this view

that Christianity is part of our common law, and Mr. Girard's provision in his will that no clergyman of any sect should ever have any part in, or even be admitted to the college which he proposed to establish for the education of orphans, Mr. Webster claimed was anti-Christian, against the common law of Pennsylvania, and that therefore the proposed trust was void. The idea was expressed in Mr. Webster's classic paragraph: "The massive cathedral of the Catholic; the Episcopal church with its lofty spire pointing heavenward; the plain temple of the Quaker; the log church of the hardy pioneer of the wilderness; the mementos and memorials around and about us; the consecrated graveyards, their tombstones and epitaphs, their silent vaults, their mouldering contents, all attest it. The dead prove it as well as the living. The generations that are gone before speak it and pronounce it from the tomb. We feel it. All, all proclaim that Christianity, general, tolerant Christianity, Christianity independent of sects and parties, that Christianity to which the sword and fagot are unknown, general tolerant Christianity, is the law of the land." We may add that the law of the land is not a toleration of religion merely, for "toleration is a concession which may be withdrawn. It implies a preference for the ruling forms of faith and worship, and a practical disapproval of all other forms." As Judge Cooley has stated in his *Constitutional Limitations*, the American constitutions have established not religious toleration merely, but religious equality. Mr. Justice Story in rendering the decision of the Supreme Court of the United States in the Girard College case, admitted that Christianity was part of the common law of Pennsylvania. And yet, that was only so in this qualified sense that its divine origin and truth are admitted, and therefore it is not to be maliciously and openly reviled and blasphemed against, to the annoyance of believers and the injury of the public." He held that the provisions of the will were not hostile to Christianity, that they did not provide that Christianity should be taught in the College, but only that Ecclesiastics should be excluded in order to prevent, in the tender minds of the infants, any excitement from the clashing of doctrines and sectarian controversy.

It was doubtless the common law of England, but it is not a part of the English law which we have brought over and adopted as our own. Not to Christianity alone, but to Mahomedanism, Brahmanism, Confucianism as well, liberty of religious opinion and of worship are guaranteed. Upon this one limitation must be noted. It is only opinions, that, by the constitution, are placed wholly beyond legislative control. As Chief Justice Waite in a leading case (98 U. S., 162), expressed it: "Congress was deprived of all legislative power over mere opinion, but was left free to reach actions which were in violation of social duties or subversive of good order." If one's religious belief leads him to indulge in polygamy, or utterly to disregard the institution of marriage, or, denying all rights of property, to appropriate to his own use the property of others, his religious belief will not relieve him from the operation of the law, any more than would be the case if his religious belief led him in his own worship to offer

human sacrifices. While a citizen may think as he will upon matters religious he must not act in a way offensive to the sacred customs and institutions of our social order. Religious liberty is not to be mistaken for religious or social license. But the state will interfere when principles break out into acts against peace and good order. It is on this ground that the courts have interfered with Mormonism as soon as the Mormon church translated its belief in plural marriages into the practice of polygamy, and it is on the same ground that the state has refused to interfere with the practice of Christian Science because in nearly all cases it has appeared that the belief did not result in acts subversive of the rights of others.

Finally, we may here remark, though we reserve for later lectures the full discussion, that the state concerns itself with the church and its government in all cases involving civil, personal or property rights of the church organization, or its members or beneficiaries. The Federal Constitution provides unequivocally against any action by the United States, or the several states, the effect of which is to deprive any person, natural or artificial, of his life, liberty or property without due process of law. Under this provision his church rights can be taken from him no more than his civil rights. The strong arm of the secular courts may reach out for or against the church, just as it may for or against any other body.

As to the relation of the law to morals, not much need be said, for the attitude of the law in the United States does not differ in general from that in other countries. It is within the police power of every sovereignty to protect, among other things, the morals of its people. For this reason, acts or contracts, which in their effect or in their tendency are immoral, are held to be against public policy, and may be dealt with by the courts, whether the legislature has spoken against them by express statute or not. Obscene pictures and literature, gambling and liquor selling, are for this reason absolutely prohibited, or subjected to extreme regulation and restriction. Because of its effect upon the public morals, the state may pass laws as to the liquor business, the effect of which is to close up the business of the liquor seller, without giving him

any recompense. This practically confiscates his property, and, under our constitutional provisions safe-guarding property, could not be done except for the relation of this business to the morals of the people. On the same principle gambling contracts, and others affecting the public morals, are absolutely void and unenforceable. Neither party to such agreements can have the aid of the courts, but they will be left where they have placed themselves. A further illustration of the attitude of the state toward public morals is seen in the statutes affecting labor conditions, particularly of women and children. Now, more than ever, these statutes are upheld because they affect the character of children. Such labor conditions are subject to complete legislative control, not only so far as they affect the character of the children directly, but equally when they have a clear effect to degrade and weaken the mothers. The greater part of the laws relating to marriage and divorce are supposed to be justified on the ground of the relation existing between the sanctity of marriage and the morals of the people, although we must admit that in some instances this supposition does not seem to be well founded. It is apparent, then, that the restrictions which our fathers have placed upon control by the state of religious matters do not at all apply to questions involving the public morals. As to these latter our power to enact and enforce laws is as full as that of any nation in the family of nations.

In closing this very general survey of this interesting field, may I quote from one of the keenest of foreign observers of American institutions, Alexis de Tocqueville, and leave you to judge whether his conclusion, written almost three-quarters of a century ago, has been justified in the history of this country since. "There is no country in the whole world in which the Christian religion retains a greater influence over the souls of men than in America, and there can be no greater proof of its utility, and of its conformity to human nature, than that its influence is most powerfully felt over the most enlightened and free nation of the earth. . . . In the United States religion exercises but little influence upon the laws and upon the details of public opinion, but it directs the manners of the community, and by

regulating domestic life, it regulates the state. . . . Religion in America takes no direct part in the government of society, but it must, nevertheless, be regarded as the foremost of the political institutions of that country. . . . I am certain that the American holds religion to be indispensable to the maintenance of republican institutions. This opinion is not peculiar to a class of citizens or to a party, but it belongs to the whole nation and to every rank of society." For myself, I am persuaded that now, more than at any time within my recollection, is the influence and importance of religion felt in the affairs of the state. And notwithstanding the many dangers that threaten us, some of which were real and terrible to our fathers, but seem to us to have harmlessly passed by, we may with some assurance say to the world that the experiment for a century of a free state and a free church has been justified by its results upon the state, and even more upon the church, in this country.

EDWIN C. GODDARD.

*Michigan University.*

## Happenings in the Seminary

### CAREW LECTURES, 1910-1911.

The Carew Lectures this year were delivered during the first two weeks of April, by Professor Edwin C. Goddard, of the law faculty of the University of Michigan. His lectures were characterized by a certain persuasiveness of delivery, and by the revelation of a directness and sincerity of personality that gave to their presentation an especial attractiveness. The general theme of the course was Ecclesiastical Law in the United States. The specific theme of the first two lectures was "The Law in its relation to Morals and Religion." This discussion we are able to give elsewhere complete. The remaining two lectures dealt respectively with "The Laws Governing Church Organization and Property," and "Legal Relations of the Minister to His Church and to Individuals." Of these lectures we give summaries.

#### CHURCH ORGANIZATION AND PROPERTY.

As in this country the church and the state are separate and independent, it is often assumed that the courts never take cognizance of the church, and with matters of religion this is, in general, true. As a general proposition, whenever questions of discipline or faith, church rule, of membership or of office, have been attested by the church, the civil law tribunals accept the decisions as final. But it sometimes happens that a church fails to follow its own modes of procedure in dealing with its members, and the courts may then be called upon by the injured member to correct the irregularity. A great majority of cases, however, in which the civil courts consider ecclesiastical questions, involve the rights of property. The Constitution of the United States forbids any person being deprived of life, liberty or property without due process of law, which applies to church liberty and property, as well as to liberty and property outside the church. Today courts recognize questions of church property as they do those of any other individual or society, and legislatures have very generally provided for the incorporation



of church societies, almost universally by passing general acts, under which religious societies may be incorporated as an artificial person capable, like other corporations, of doing the acts and enjoying the benefits and privileges granted by the charter, and of being held fully accountable and protected in such matters in the civil courts. But a corporation is not necessary, for, toward the church the law is broader and more liberal than toward other bodies, and rights and property may be enjoyed by an unincorporated society, existing for religious purposes, as well as by incorporated societies.

Many interesting questions have arisen as to the liabilities of the members of unincorporated societies. It has been urged that they were partners, each member being liable for the acts of the officers, but it is now settled that this is not the case. For while members have a common aim and are united for common purposes, they are not, like a partnership, organized for gain. In so far as they enter into contract relations, they are governed rather by the law of principal and agent, the officers and committees of the society being the agents of those who appointed them and who authorized them to do the act in question.

But the law leaves to the society exclusively the regulation of the internal management of the spiritual affairs, so long as there is no act contrary to the peace and good order of society.

As an association of persons for religious worship, the church is not usually incorporated. There is frequently an associated body which is incorporated, which may, or may not be, composed of members of the church, but who take upon themselves corporate powers for convenience, in holding and transferring the church property, entering into contracts in its behalf, and generally attending to the material wants of the religious society. It is not essential that there be any corporation and in some states, persons voluntarily associated together, are, for the purpose of holding property and doing other acts necessary to the church life, treated substantially as though they were a corporation. If the property has been held by the trustees, without any incorporation, as soon as a corporation is formed the law usually provides that the property may be taken into possession and used by the corporation for the church, whether the property has been received by gift, grant or devise, to the church or to the trustees for its use. If there is no incorporation, those who deal with the church must trust for the performance of its civil obligations the honor and good faith of the members. The trustees, and not the members of the church and congregation, control the church property, but they have no right to so use it

as to interfere with its proper use by the congregation. They have power to repair and even, in some cases, to erect or tear down a church building, though, in general, such action would be justified only after a vote of the members of the society. If they exceed their authority in making contracts, they do not bind the society, though they make themselves personally liable, as they do, also, if they make authorized contracts in their own individual names. They should always make contracts in the name of the corporation, by themselves as agents. It is advisable, therefore, that there should be a corporation.

In case of gifts to the church, or for charitable uses, in absence of controlling statutes, the courts in most of the states in this country have been inclined to treat liberally, gifts for pious purposes, often providing trustees though none was specifically named, and directing the gift to the channels for which they were intended, in so far as the court could determine them. It is better to give the property not to the church itself, which in some states cannot be taken by deed and in some not even by will, but instead to trustees for the use of the society.

Many interesting and troublesome questions have arisen because of gifts for charitable purposes, which have been, by their donors, limited to use for the teaching of certain doctrines. Many states do not allow perpetual trusts, but most states encourage such gifts. The difficulty arises when, in course of time, the church to whom the fund has been given, changes its doctrines or its organization. The United States Supreme Court, in the leading case on the subject, classified these gifts under three heads. When the property has been, by deed or will, devoted to the support of some specific doctrine; when it has been given to an independent religious congregation; and when the society holding the property is a subordinate member of some more general organization. In the first case the property must be devoted to the propagation of the doctrines indicated, so long as there are those willing to teach them and who are so interested as to have a standing in court. A religious society entrusted with such a fund cannot by a majority vote, however great, change its religious views, and carry the property to the support of new and conflicting doctrines. In the second class the majority ordinarily controls in the use of property. The third class causes great difficulty. The English court will inquire whether the denomination has departed from the doctrines which it held at the time of the gift, and insist that in case of such departure the property be retained by the minority, however small, who remain faithful to the old doctrines. Such was the famous recent case in Scotland, in which a minority of thirty

ministers and a few thousand laymen were awarded the property of eight hundred churches worth more than a million pounds.

The United States Supreme Court and many of the courts in this country do not follow the English rule in all respects, but are inclined to let the church, itself, decide whether it has changed its doctrine, the courts not going into questions of belief, in which the ecclesiastical doctors are supposed to be more learned than the judges of the courts. But even in this country there are decisions to the contrary. Interesting questions of this sort have been recently raised by the attempted union of the Presbyterian and Cumberland Presbyterian churches.

Church pews are a form of property that sometimes raise interesting questions. Until about the middle of the seventeenth century, pews for general use do not seem to have existed, but now they are general and may be rented or even sold. The owner of a pew has a qualified property. He does not own the ground on which it stands or any part of the church building, but has a right to its use during the hours of service. If the church is torn down because it is no longer fit for use, that ends the property of the pew owner. But if it was destroyed for convenience, or to build a finer church, then the pew owner has a right to a corresponding position in the new church, provided he bears his fair share of the expense.

Taxation for the support of religion is forbidden in this country, but it is universally recognized that the state may indirectly tax the people for religious purposes by exempting property used for such purposes from its share of the taxes. The state recognizes the work of the church in behalf of peace, good morals and the welfare of society, and to this extent aids its work. Generally the church and the ground on which it stands are exempted, and sometimes also the parish house and the parsonage. The statutes of the various states differ in this matter. This does not ordinarily excuse church property from its share of special assessments, such as for paving.

The state also aids religious worship by protecting it from disturbance. In nearly all states those who disturb a religious meeting may be punished, and sometimes this extends to a disturbance at or near a place of worship as well as to trouble within the meeting itself. Thus, carrying weapons, profane or loud talking and noises, boisterous and indecent behavior, making sport of faith or religion, attempting to question or reply to the minister in the services have been held to be a disturbance, subjecting the disturber to punishment by the courts.

## LEGAL RELATIONS OF THE MINISTER.

Before there can be any relations it is in general necessary for the minister to be ordained and to be called. With the question of ordination the courts have little to do. They may inquire whether he is ordained, but never how he shall be ordained or whether ordination shall be required at all. The call of the minister is subject to the general rules of the organization, and unless the church law requires it, no particular form or ceremony is necessary, either to call or induct a minister into his office. The call is not complete, however, until the minister has accepted it, and until he has given such acceptance the call may be withdrawn. A call extended according to ecclesiastical regulations, containing the terms of the employment and an offer of a salary, upon acceptance by the minister becomes a contract between the church and the pastor, which the courts will protect and enforce according to its terms and conditions just like any other contract.

If the pastor knows that his salary is to be paid from voluntary contributions, he cannot recover more than the amount of such contributions actually received, if it is shown that the society has used due diligence in collecting such contributions. In such a case, if he has been deposed and his salary is in arrears he cannot compel a donation to make up the balance. The pastor may at any time ask to be released, and the church may ask him to seek another field. Satisfactory work is possible only while cordial relations continue. The sufficient cause for such a request need not be the religious or moral character of the minister; conditions in his family, his physical weakness, his foibles, temper or indiscretions or change in his doctrinal beliefs, in fact anything which prevents his usefulness may justify a severance of the relations. The life of the church sometimes depends upon it.

The pulpit is a privileged place to this extent, that the preacher cannot be held for slander by reason of utterances in the pulpit, unless it can be proved that he spoke in malice. Malice will not be presumed from the fact that his utterances are false, as it will in other cases. Statements made from the pulpit in good faith, in the discharge of a moral or social duty, are privileged even though they may turn out to be untrue.

In common law, marriage is a civil contract, and no religious ceremony is necessary. In all states, however, marriage solemnized by the minister are valid. He must be a regularly ordained clergyman, and in Connecticut he must be a settled pastor. In general, if he has been set apart as a public teacher of religion according to the forms provided by his sect, he is an ordained

minister and may solemnize marriage. There are three parties concerned in the marriage contract, the man, the woman, and the state. This is the reason why there can be no divorce without the consent of the state. There have been many arguments for and against the existing divorce laws, and by many it is thought that the increase of divorce is due to the laxity of the laws on the subject.

But all the arguments are not on one side. For instance in one university city of Germany, where no divorce is permitted, 75 per cent. of the children are illegitimate, and in another city of 500,000 inhabitants 50 per cent. of the children are illegitimate. In London, also, where the divorce laws are very strict, among the poor a great number are living together unmarried, and the woman prefers it so, for should she be married the husband, having her in his power, would immediately begin to abuse her, and she could under English law secure no release. The laws of this country are not entirely responsible for the divorce evil, for the different changes in the laws since 1887, which have sought to curb the evil, have had but little effect on the number of divorces. The only changes which have had any appreciable effect are those relating to remarriage, and even here the percentage of decrease was small.

The real remedy for this evil goes back of the laws regulating divorce, back to a change in the character of the contracting parties, and to Christian grace and forbearance. It goes back of the marriage itself, to the laws which affect getting married at all. A longer time should be required between the time of the issuing of the license and the marriage ceremony, a period of several weeks at least, thus giving time for reflection and for all information concerning the contracting parties to be obtained. Above all, there should be the fullest and freest teaching on the subject, that young people may know the whole truth, and be made to realize what they must meet in marriage. For how many of the young people of today know the full significance of the marriage relation, of the give and take in such a close life? Looking at the question from this point of view, the minister has a great opportunity in helping to stem the tide of the divorce evil.

## THE SEVENTY-SEVENTH ANNIVERSARY.

The Anniversary this year was made notable by two events, one was the announcement of the organizing of the School of Missions with the reënnunciation of the future policy of the Seminary to develop its life in the direction of affiliating with it special schools to supply training to meet the special needs of the social developments of our day. It was this that supplied the theme of the Alumni dinner.

The second was the presence of Dr. Hartranft, honorary president of the institution, after an absence from the country of about eight years. He was greeted with the loyal and grateful affection of the many who had loved him and had felt working in their lives the impulses from his rich, stimulating, sympathetic and compelling personality. His presence seemed to bind into a new solidarity the old Hartford with the new, and his vigor as manifested in his public addresses made it seem to those who had known him that the eight years had ceased to be.

## COMMENCEMENT DAY AT THE SCHOOL OF RELIGIOUS PEDAGOGY.

The meeting of the Alumni Association of the school was held on Monday morning, and reports were made and officers elected for the coming year. The officers elected are as follows: President, L. H. Koehler; first vice-president, Robert Scott; second vice-president, Miss Sara M. Holbrook; third vice-president, Miss Wilhelmina Stoker; secretary and treasurer, Mrs. G. P. Chandler; assistant, Rev. L. F. Harnish; advisory committee, Mrs. S. W. Chapin, Miss Frances S. Walkley, Emily Mae Sedgwick, Mae Dibble, and Wilhelmina Stoker. Dean Knight brought before the alumni the matter of the new building which is to be erected some time in the future.

Luncheon was served in the dining-room of the Church of the Redeemer at one o'clock. President A. R. Lutz of the association presided, and presented Dr. William A. Bartlett of the Farmington Avenue Congregational Church, who as a new comer, spoke with great cordiality of the value of the ideals and the efficiency of the work of the school as he had observed it. Next, President Mackenzie sketched the conditions in social and ecclesiastical life which made necessary the work of such an

institution as this, and outlined the policy of the theological seminary in developing about the seminary as a center, a group of affiliated institutions fitted to supply special needs of our day. Dr. Edward Warren Capen, in further development of the last thought of President Mackenzie's, sketched the ideals and work of the proposed School of Missions. Rev. Charles S. Lane, vice-president of the school, gave personal impressions which had come to him from a year's connection with it, paying tribute to the far-sightedness that had caught the vision of the need and had established the institution; his deep appreciation of the fidelity and sacrifice of those instructors who were putting their lives into the school; and he further emphasized the practical and vital importance of the work that is being done to meet the real need. Professor Harlan P. Beach of Yale, expressed his thorough belief in the institution and what it stands for, and accented the obligation we are under to apply the methods and results which are being acquired in this school, so that as interpreters of the life of Jesus Christ whose beauty we have seen in the school, we may go to the world and show people what Jesus is like, Jesus who is the character of God, the word of God, for he spoke of God, and was like God. Forgetting all minor aims, let us remember the major aim to interpret Jesus to the world.

Dean Knight when called on was greeted with warm applause. He spoke of the full, happy, and successful way in which Professor Lane has entered into the life of the school, faculty, and students. Each year as we send forth a new class, even though a small class, we feel as if we had accomplished something. The school aims to give its students a glimpse of God's world, people, laws, and principles. If we do this we have accomplished something. The School of Religious Pedagogy is not a mere school; but a band of earnest Christian men and women.

Mr. Akaiko Akana, president of the graduating class, spoke in appreciation of what had been received from the school and accented three things which had been gained from the school. These were, to think, to work, and to live.

The Graduating Exercises of the school were held in Hosmer Hall at eight o'clock in the evening. Rev. James W. Bradin invoked the divine blessing and read from the fourth chapter of The Epistle to the Ephesians. The address of the evening was given by Professor Herman H. Horne, Ph.D., of New York University, and appears in full on another page. Mr. S. H. Williams, president of the board of trustees, presented diplomas as follows: The degree of Bachelor of Pedagogy in the Degree Course to Akaiko Akana; in the Diploma Course to Aimee Ellis

Angus, Avis Knight, Fanny Lisaide Kollock, Susan Mendenhall, Emily Mae Sedgwick, Wilhelmina Stooker, Charles Homer Workman.

Prayer was offered by Rev. Charles F. Carter, which was followed by a hymn and the benediction.

#### PASTORAL UNION.

The annual meeting of the Pastoral Union was held at half-past ten o'clock. Rev. Herbert Macy was Moderator, and Rev. A. J. Dyer was elected as Assistant Scribe. The trustees whose terms expired in 1911 were re-elected, and two new trustees were elected to fill vacancies in the list of those whose term expires in 1912, namely Rev. William A. Bartlett, D.D., and Charles Welles Gross, Esq., both of Hartford. Rev. John Barstow Lee, Mass.; Rev. Sherrod Soule, Hartford; Rev. Philip C. Walcott, Naugatuck, were elected members of the Pastoral Union.

The officers of the Union were elected, as follows: Moderator, Rev. F. B. Bachelor, Talcottville, Conn.; secretary and treasurer, Professor A. B. Bassett, Hartford; member of the executive committee for 1914, Rev. Rodney W. Roundy, Hartford; examining committee for 1914, Rev. T. M. Hodgdon, West Hartford, Rev. G. R. Hewitt, West Medway, Mass.; secretary of the examining committee, Rev. John F. Johnstone, Hartford.

The report of the examining committee was presented by its secretary, Rev. W. J. Tate. It showed that the committee had performed its duty with exceptional care, both as respects visiting the Seminary in person, and in the matter of reviewing written examination papers. The report was unanimous in its cordial and even enthusiastic recognition of the work of the institution. The formal report of the secretary was supplemented by a statement from one of the committee, Rev. J. H. Johnstone, who had made special inquiry into the methods of instruction employed by the different professors, and whose words were no less cordial than those of Mr. Tate. The report of the special committee appointed to consider Article III of the Constitution was read, recommending certain changes which, under the rules, lie over one year before action can be taken.

#### THE NOON PRAYER MEETING.

Dr. Hartranft conducted the meeting, and as he entered, all rose in token of affectionate loyalty. As an opening hymn there was sung "In the cross of Christ I glory." Dr. Hartranft read from the fourth chapter of Colossians, and in speaking he



touched first the significance and power of prayer; second, the eternal mystery of the Godhood of Christ as the central reality, though mysterious, of the Christian faith; third, the importance of a fellowship rich and large enough to coöperate with every effort for the betterment of mankind; last, a word of exhortation that each should feel himself bound to the fulfillment of his ministry. Others participating in the meeting were P. C. Headley, J. S. Porter, G. H. Hubbard, D. B. Hatch, S. G. Barnes, Herbert Macy, G. R. Hewitt. The meeting closed with the hymn customarily used on this occasion, "I love thy Kingdom Lord."

#### ANNUAL MEETING OF THE ALUMNI.

In the absence of the president, vice-president and secretary, A. J. Dyer was made moderator and H. L. Bailey secretary. The chair appointed as nominating committee, G. H. Hubbard, C. H. Davis, T. E. Williams. This committee later nominated the following officers who were elected: President, George R. Hewitt; vice-president, S. A. Fiske; executive committee, F. W. Greene, J. L. Kilbon, E. S. Worcester; secretary and treasurer, Henry L. Bailey. The report on the Alumni Fellowship was presented by Prof. A. B. Bassett. The report was accepted as a report of progress and the committee was continued. The Necrology was read by Prof. A. L. Gillett, and appears on another page of this issue. Reports were made from the different alumni associations, G. H. Hubbard speaking for the Eastern New England Association, H. L. Bailey for the Western Massachusetts Association, and S. A. Fiske for the Connecticut Association. In the reports from the different classes, the twenty-five year class as usual, called for special attention, G. A. Hewitt, D. P. Hatch, J. H. Hobbs, and A. J. Dyer all speaking. Professor Nourse reported from the twenty year class, G. F. Goodenough from the fifteen year class, C. H. Davis from the class graduating ten years ago.

The topic for the formal discussion of the afternoon was "A Live Country Church," and was opened by W. F. English of East Windsor, W. F. White of Ledyard, and F. M. Hollister of North Stonington. These men have all been successful in the country parishes, and the fields in which they have worked have been so different in character that it gave variety to their presentation. Moreover, none of them talked in the abstract, but each described in his own way his problem and then indicated how he was trying to meet it, and the success that had met his efforts. They left the hearers with the vivid impression that each had a work he was interested in, a work that called

out the best that was in a man, and a work that was abundantly rewarding to one who threw himself into it with intelligence and heartiness.

MR. ENGLISH'S ADDRESS.

Mr. English said that nineteen years ago he found himself, much to his surprise, settled by the providence of God, in an old country parish in Connecticut. The field had been narrowed during the preceding century by the organization of five other Protestant churches, and a further depletion of the possible constituency of the church had resulted from the influx of Catholics, first the Irish and then the Pole taking possession of property that had earlier been in the hands of the Protestant community. Most of the people came from one to two miles to attend the morning service, a considerable number stayed to Sunday School, and except for the meeting of the Young People's Society, there was no other religious service they were disposed to attend. The schools at that time were inadequately managed, and there was no person in the congregation attending any higher school than the district schools of the town. The meetings of the local grange and very occasional entertainments provided by the King's Daughters and Ladies' Aid were the chief means of social intercourse. During these nineteen years the constituency of the church has not increased, but the church membership is more largely male than ever before, and the resident membership is 10 per cent. larger than at the beginning of the period. There were then 1.8 resident members for each family, which has been increased to 2.1, and this is, after all, the only real test of growth in a church. Experience has showed that the most effective method has been to magnify the regular activities of the church. Much has been made of baptism, and the children have grown, for the most part spontaneously, into the membership of the church. The children, in fact, usually unite with the church before they become members of the Christian Endeavor Society. Special services in private houses and schoolhouses have been tried, but it has been made manifest that in the conditions existing, nothing can compare for effectiveness with a definite and purposeful use of the morning service. It has proved better not to multiply organizations, but to utilize and adapt those already existing. Beginning with the Cradle Roll, the pastor's wife has developed three Mission Circles, the oldest of which manages its own affairs entirely and all have their monthly meetings in connection with the Sunday-school. A men's organization, formed to listen to lectures or discuss live topics, now makes the center of its work a Men's Bible Class

conducted by each member in turn. The Grange has been practically adopted as a department of church work, and through agitation here great improvement has been made in the management of the schools, and the pastor has been for fifteen years chairman of the Town School Committee, doing the work of superintendent of schools, with the result that last year the town sent sixty scholars to high schools, fourteen coming from the church, and three others from its membership were in college and professional schools, and one preparing for the ministry. For those who did not naturally gravitate toward the Grange, various experiments were tried, eventuating finally in a Literary Circle and Book Club, meeting at different houses and reading papers on various topics. The book club finally associated itself with an old library association with about 100 inaccessible and seldom used books, which it has been possible to transfer to the Ecclesiastical Society, and move to the basement of the church as a free public library. The number of volumes has increased 2,300 and last year the circulation was 2,800, and books were sent into ten of the eleven districts of the town. The library has been open each Sunday after morning service and on Saturday afternoons, and has been conducted free of expense by voluntary helpers. Through the help of the Grange and other local organizations a stereopticon has been purchased and has been effectively used, and is of especial value in reaching the Polish population. Here then is a work that is touching the life of the whole community and is centering in the church. The statistics show that this church has made commendable progress. One hundred years ago the field was occupied by this church alone, but now shares it with six other churches. During one hundred years the population of the town has increased 100 per cent, mostly Roman Catholic. The Protestant Church membership has increased 535 per cent. and the membership of this particular church 200 per cent. Such work at this is rewarding and it goes a long way towards annihilating the criticism of the decadence of the modern country town.

MR. WHITE'S ADDRESS.

Mr. W. F. White spoke on the Rural Situation and the Country Church. He referred to his remarks as in a way supplemental to his article on the Country Church which appeared in the April RECORD. The practical minister with vision countryward is indispensable in the pressing and coming solution of the problems of both country town and church. His calling need not be second to any today, not even excepting that of the

foreign missionary, in far-reaching results in the Kingdom of God.

The situation of the country church may be incompletely and briefly touched by means of the following topics,—Decrease in fertility, due to wasteful and unintelligent agriculture; Decrease in wealth and valuations due to the dying out and removal of old families with their accumulations to the city, accompanied often by decline and degeneracy of social and religious life through intermarriage, bad habits, religious fanaticism; Decrease of population, due to the foregoing conditions and smaller families; Decline in the country school. The country church is in an overchurched—but really underchurched—community because of failure to appreciate the church's mission; and the administration by ministers who fail to grasp the realities of the country problem. In this situation the country church has from necessity a unique field for broad, statesmanlike, spiritual ministry to the entire community and town life. Legislation may do something, the public schools, and the agricultural colleges may assist, such organizations of the country people as the Grange may render valuable assistance; but there is one institution, and only one under God, destined in its ministrations finally to leaven, develop, inspire, and bring to its own, in the best sense, the rural community. That institution is the Christian church. Faulty and backward she may be today, but with her rests the final issue.

To speak more personally, as requested, of what has been the work of a pastor during three years in an extreme country church. A most efficient means of learning the reality of the situation has been by means of the study of the history of the community, and this too has formed a way of approach to many families. Every house, ruin and cellarhole is known. It has been possible to say, for example, to one man who never attended church "In your house the first Society meeting in the town was called, the first church was organized, the second church was organized, the first pastor was dismissed by council. Your home in the days past was the center of a strong religious life that made history. One of the three warning posts of the town stood before your door." The children of that house are beginning to appear in the church and in its social life and the man himself has said he too must come. And so in a number of instances the simple knowledge of history has proved a potent means of influencing people. It is worth while for the minister to make up his mind that he will know more of the history of the town than any man in it.

There has also been the constant effort to make the work of

the pulpit as strong as it can be made. Here the man must make himself respected as well as beloved.

Classes of young men of young women have been organized by the pastor and his wife. Each of these has about twenty-five members. These have been organized into clubs for bi-monthly meetings in winter, and occasional meetings in summer, for the cultivation of the social, intellectual, and spiritual life. The range of the activities of these clubs is very wide, including papers, lectures, travel-talks, the occasional giving of a popular entertainment, and the use of a stereopticon purchased by them. These clubs meet separately on the same evening at the parsonage and occasionally together. Endeavor work is maintained, and other organizations, but these have been the new and special lines begun. Church socials and prayer meetings have been held in different parts of the parish which have helped to draw people together and build up community life and friendship. For the older people there has been coöperation hand and heart with the Grange. About fifty during this period, mostly young people, have entered the church and love it. How the young men and their pastor get on together may be shown by saying that seventeen of them, among whom was a Yale man, a Brown man, and two Storrs men, walked with their pastor, of their own accord, into the parsonage woods and before night left behind them twelve cords of wood for the parsonage. This was the second annual raid on the pastor's wood lot.

In this time the church property has all been overhauled, a bathroom and drainage system put in by the pastor, and the farm which belongs to the parsonage has been worked in such a way that it possibly commands the respect of the people. "That was a hard looking field when he took hold of it" was heard from a non-church-goer passing by. The pastor's attitude to the country church had best be a physical, intellectual, and spiritual approach in a practical way, touching life everywhere and at all points. That wins the respect, confidence and love of the country people, and builds again and anew the country town, the hope of a great future.

The third speaker was F. M. Hollister of North Stonington, who spoke on *Some Practical Experiments in a Country Church*.

#### MR. HOLLISTER'S ADDRESS.

We sometimes are discouraged with the seeming indifference and inefficiency of the average country church, and we ask ourselves the question is there such a thing as a live country church. It has been one of the most hopeful things in my experience that seldom has a vital and pertinent and feasible plan,

if it be sufficiently simply and comprehensible, been presented without a hearty response of living interest and almost always of effort. Of course, it has not enlisted every member, but it has had the aid and encouragement of some. This indicates life and it is upon such indications that we may base our hopes for a greater efficiency on the part of our country churches.

A few words about my field may give the background upon which to draw the sketches of my efforts for the past two years.

The town had a population of 1,100 people in 1910. It is an irregularly shaped and thinly populated town, about fourteen miles by eight. It is entirely a farming community, having, of course, a few people with means sufficient to maintain themselves without much labor, and one small felt factory in one corner of the town, employing fifteen or twenty men. There are five church organizations in town, four Baptist Churches and one Congregational Church. The Baptist Church in my own neighborhood is the strongest of the four and has a regular pastor with whom I am in very cordial relations.

There ought to be only one church in our section, for there are not enough people to support two. My church has a membership of about sixty-seven, with more than twenty of these non-residents. We have, however, a very fine church and parsonage property and a large endowment which simplifies the problem of support and insures sufficient salary for the pastor.

We have only about ten young people of high school age and about fifteen or twenty under fifteen years, so that our Sunday School has an average attendance of about twenty-five. My congregations numbers from forty to sixty. Practically all of our children are either in the school or too young to be present. Our field, therefore, presents peculiar problems. There seems to be a need for service of a different kind than that which is afforded by the regular church activities. There are several large families in which there are conditions demanding work along social lines. Right in the little center about our church there are children with little space to play in who are obliged to play in the road. Besides these are other families in which the mother is quite incompetent so that the children are growing up under most hopeless conditions. The town affairs are in bad state. There is a large debt, poor methods of town business, as in accounting, in the conduct of the schools, the care of the roads, etc. There is lack of intelligent coöperation in these matters as in so many of our country towns.

In order to meet these unfavorable conditions certain methods suggested themselves. For the children, we saw the need of providing better play grounds and direction in their play as well

as the importance of training them in higher things and securing church attendance. I first began to gather the boys together in a boy choir, which succeeded well for a year, then owing to removal of some and natural changes it was found necessary to ask the girls in to form a children's choir, which is now leading our church singing. To meet the other need of the children we tried a summer playground in coöperation with the Baptist Church. For five days each week, two hours each day for about six weeks, there were gathered in the parsonage grounds from six to thirty children. They were taught some kindergarten games and songs, had swings and see-saws and a sand box. Two or more ladies and older girls were present to assist. The girls made some doll houses of pasteboard and various kinds of furniture for them. The boys had some swinging rings and other simple gymnasium apparatus. Modeling clay helped to amuse others, and under the direction of the Baptist minister the older boys were helped to build sailboats, which was a source of great interest and pleasure to them.

In order to secure a better condition of town affairs, it seemed important to get some of the leaders together in conference. There were invited representatives of the various churches, the Grange, and the endowed high school, together with the selectmen, the town school committee, the town representatives in the state legislature, the supervisor of schools and the town health officer to meet to talk over matters of community interest. The plan appealed to most of those invited, and though the meetings have been small—not all of the organizations as yet sending representatives—those who have come are so convinced of the value of the conference that steps are being taken to organize a "Federation of Civil and Moral Forces for Town Betterment."

In the coöperation with the high school principal an orchard pruning and spraying demonstration was held in the parsonage orchard, which attracted a number of the farmers and gave them an idea of the possibilities of apple growing on our town farms.

Thus by seeking to meet actual needs in practical ways and by sympathetic interest in all that concerns the people in their home and community life and by earnest coöperation with every effort to improve conditions there is a growing interest in the higher rural life and the possibilities open before the people of the town.

It is a wise and most encouraging phase of training that Prof. Merriam is undertaking in his annual conferences with rural workers in which the students of Hartford Seminary are being brought face to face with the tasks and problems and difficulties of our rural churches.

We may be sure that they will also catch glimpses of the joys and satisfactions of such fields. May there be an increasing number of them to take up this form of service and help to solve the rural life problem to the glory of God and the salvation and progress of our beloved land.

E. C. Gillette of Canaan, Conn., in the open discussion, spoke of the difference between country towns. His, for instance, was a country town but very few were farmers, the business being chiefly small manufacturing, though it was distinctively a rural community. He urged that Ministerial Associations could be much more efficient if they discussed more their local problems and coöperated with their combined intelligence to their solution. He also urged the advantage of familiarity with what is done in city work; for human nature is fundamentally the same and the problems presented are not radically different simply because one man lives in the city and another in the country.

John E. Hurlbut of Wapping, urged that the two great problems of the country church were, first, to train people who were able to give, to contribute regularly and adequately to the minister's salary; and the second was training the older people to so manage their affairs as to provide an opportunity for young people who wished to stay in the country, to stay and have opportunity for work. This could be readily done except for the short-sightedness of the older people.

G. F. Goodenough urged that one peculiarity of the farmer was the absence of class feeling. Farmers do not want to be treated as a separate class, they want to be "just folks." They are fundamentally human, with wide interests and they wish to be so considered. He did not think that the farmers were specially penurious.

Others who participated briefly in the discussion were Messrs. Bailey, Barstow, Rose, and Hewitt.

After the discussion the meeting adjourned.

#### ALUMNI DINNER.

The alumni dinner was held at half past six in the Center Church House. The occasion was made one when the achievements, the ideals and the plans for the Seminary and its affiliated schools were presented. Dr. Mackenzie presided with characteristic gracefulness. He first called on Mr. Smith, mayor of the City of Hartford, who expressed most felicitously the greetings of the city, and thanks that the city is enriched through the presence in it of such an institution as the Seminary is.



Dr. Mackenzie next called on Rev. C. S. Lane, vice-president of the Hartford School of Religious Pedagogy, the first of a group of schools which it is hoped may in time be grouped about the Seminary as a center.

Mr. Lane first gave a few striking instances from his recent correspondence manifesting the high esteem in which the graduates of the School of Pedagogy are held in the communities to which they have gone, and announced that next year it was planned to open correspondence courses in teacher-training for the many who could not come for the regular course in residence but who felt the need of instruction and stimulus in these fields. When he left a long pastorate of over twenty years to come here, he said, two things contributed to fix his decision, the first was that the work of the school fits in with the present trend of thought in respect to religious education. Both the theory and the ideal of the school appealed to him. The second was the practical value of the work the school is doing.

Nobody would be disposed to deny the need in our day and generation of definite religious instruction, nor to question that at the present time the place where this instruction must be given is in the Sunday School. The teaching in the Sunday School ought to be leveled up, in quality to the teaching in the day school. Why not be as particular in respect to teaching in matters of religion as in respect to those branches customarily taught in the common school? If religious teaching is to be put on this level the need of training is obvious. The minister cannot do everything. There is the need in the churches today of the trained lay worker to take his place in the efficient organization of the work of the church. The church is awakening to this need. One hears it voiced everywhere. It is to supply this training for workers which the times so imperatively demand, that the School of Pedagogy exists. The next step necessary is to provide the students for such a school and to provide salaries for them when they shall have been trained. It is for the churches to do both of these things.

That the school does what it is set to do is evident from a wide recent correspondence, showing two things, first that churches want men trained for work of this kind, and moreover that this work as offered commends itself to those seeking such training. In one instance a man came from Great Britain to Hartford because he had seen the catalogue of the School of Pedagogy, and felt that here was offered the specific training he wanted and which he could not so well get elsewhere. In the second place the correspondence shows with most gratifying unanimity that the students trained here are really showing

that the training they have received has worked, and that they have been made thereby highly efficient in their calling.

Furthermore the school has an institutional value as a means of realizing the ideal of the Seminary to be the center of a sort of university of religious training, where a number of schools are clustered about one central institution. This may well appeal to the sympathetic coöperation of the alumni. The school is at present in imperative need of a new building. Those at present occupied, inadequate at best, and ill-adapted for the purpose, have been bought by the City of Hartford in connection with the proposed plan for the enlargement of the high school. It is only a question of a relatively short time, when they will be torn down. The boards of trustees of the Seminary and the school are laying plans with reference to such a building. Is it unreasonable to hope that the alumni will assist the school with sympathy and with opportunity,—by granting an opportunity to the school to lay its plans before congregations or ecclesiastical gatherings, perchance by adding this special phase of religious work to the objects for which the church contributes, and through sympathy with the ideals for which the school stands,—the ideal of religious instruction in the hands of those trained to give it, and of the opportunity that such a field of efficiently trained endeavor offers to young people — keeping the churches open minded and ready for the great work of religious education in the church at the hands of trained laymen and women.

President Mackenzie next called on Edward Warren Capen, Ph.D., the organizing secretary of the new School of Missions, whose prospectus has been issued and which will begin work next fall.

Dr. Capen said that the Edinburgh Conference made it plain that modern missions had entered upon a new phase, and that the new phase of modern missions demanded a new training for the missionary. This is not simply a raising of our ideals, it is because the people to whom the missionaries go are demanding a new training on the part of the missionaries they receive. The question then becomes: How shall this new training be given. Theological seminaries in general cannot, each of them, add to their staffs the instructors necessary for this specialized work, nor can the different missionary boards, each for itself, or all in coöperation undertake this work. Neither their history nor their organization makes this practicable. The only really effective way seems to be to organize what may be called missionary centers where this work can be done in a way that is

independent of though coöperant with both the boards and the seminaries. In these centers suitable schools must be established. This is the motive of the new School of Missions in Hartford, where in affiliation with the Seminary and with the School of Religious Pedagogy, and because of its central location, it is peculiarly well fitted to render this service.

The school is organized for four classes of students: (1) men and women who are under appointment by any Board of Foreign Missions, or by the foreign departments of the Young Men's and Young Women's Christian Associations; (2) Missionary candidates recommended by such boards. For such, the work at the school may be a period of intellectual and spiritual testing; (3) Graduates of theological seminaries or other higher institutions of learning who contemplate work abroad. For the medical or industrial missionary who may not require a full theological course, this school will supply a training in Christian truth and missionary method of approach which will be of the highest value, while for teachers, the School of Pedagogy offers the best of opportunities to equip themselves for their peculiar task; (4) Missionaries at home on furlough will have in addition to special work in the school the opportunity for work provided by the theological seminary.

The course is planned for one year; opportunities for special study being provided for those who are able to stay a briefer period. The courses provided may be classified under five heads: (1) In the English Bible and outlines of Christian truth; (2) Courses in Pedagogy; (3) Courses in Phonetics, as a means of training for language study; (4) Courses in general missionary problems; (5) Courses in the specific problems of definite mission fields. This last course is designed to be central to the students' work.

The project has received the most cordial and practically unanimous approval of the Mission Boards of the various denominations throughout this country and Canada, the work being altogether interdenominational, and the teaching force as at present arranged representing different denominations and secretaries of different mission boards.

It is quite probable that in the future there will be established similar missionary centers in other parts of the country, and through coöperation with Canada the school may well become international as well as interdenominational.

President Mackenzie in introducing the next speaker said he had discovered that he had three titles to distinction, first, as the son of a missionary statesman; second, as the father of an athletic boy; third, as the successor in office to Dr. Hartranft.

Dr. Hartranft was received with enthusiastic cordiality by those present. He said that he wished to congratulate the Seminary on a variety of things, and first of all on the choice of Dr. Mackenzie as president of the institution, though he had been accustomed to look down upon others from a superior physical elevation he was glad to welcome one who overtopped him in stature. He would rejoice in him as the author of his book on the Final Faith, and he was glad to see that there were bees buzzing in his head, ideas energetic for future achievement. May they swarm to the glory of God. All the signs of the future seem to be auspicious for the further development of the Seminary. It is matter for rejoicing that the institution stands firm against the ideal of the indiscriminate election of studies and against the mathematical measuring of hours of work as the condition of granting a degree, and still further that the Seminary has not yielded to the pressure to abolish the study of Hebrew, which is essential to the understanding of the Old Testament, through which one comes into contact with the mind of the Orient, and draws nigh to the mind of God.

The Seminary has at the present time the largest theological faculty of any institution in the world. But do not stop! There are still many other new fields of study and investigation opening, direct your faces to the east.

After a seven years' absence the question had been put, Do you remain an American? Well, I guess! I believe in America as the land of unlimited possibilities, as the land of essential democracy, where the sermon on the Mount and the Golden Rule may be realized in the life of the people, as the land where Christ shall rule in the hearts of the people, where society shall be controlled by the principle of brotherhood, where race lines shall be obliterated, and whatever else a man may be, he is my brother, as a land the leader of the policy of fellowship among the nations.

I believe in it and love it as the beacon light of the freedom of the church from the state. May this separation through the on moving years be yet more marked in respect to institutions, though in spirit closely coördinate. May there be the freedom of the church and the freedom of the state animated by the common spirit of Christ.

I believe in it as the land of knighthood, because it venerates womanhood and reveres motherhood.

Let us take up the torch and transmit it. Let us enter into a new loyalty not only for Americans but for humanity.

Professor Williston Walker of the Divinity Faculty of Yale University, was introduced to speak for the twenty-five year class

graduating in 1886. He spoke in a graceful vein of grateful, affectionate, and half-humorous reminiscence of the men who were on the faculty when he was a student in the Seminary, and especially of Dr. Hartranft, in words of loyal love and acknowledged indebtedness.

He gave a further word of congratulation on the Schools of Pedagogy and Missions. All theological seminaries must widen their curricula to keep pace with the multiplicity of the activities and the opportunities for Christian service that are opening at the present day. This they have not done. They must train not only for the pulpit and for missionary service, but for the many other callings into which the Spirit of Christ calls him who would truly minister to the needs of modern society. The Seminary is to be congratulated on broadening the scope of its work to meet this need. Our theological schools must increase their touch with the religious needs of the times.

The class of 1886 congratulates the Seminary on what it is doing, would express its gratitude for the good it received, and looks forward to the good work that the institution will accomplish in the future.

Rev. John S. Porter, missionary of the American Board in Prague, Austria, spoke for the twenty year class. He reviewed with just pride the achievements of the members of the class, rejoiced in the present of the Seminary and in the consciousness that the whole fellowship of the brotherhood of the institution is united in the common purpose to win the world to Christ.

Mr. W. F. English, Jr., spoke for the graduating class. The class was like "The new baby," it was first of all a bundle of unknown possibilities, this had been exemplified in many ways during the Seminary course, and the future would doubtless make it still more evident. It was also a definite certainty. It had lungs; it was sure to be heard from. So doubtless was this class. Prof. Jacobus at the beginning of the seminary course had said that the work in the Seminary was only an introduction to their life work. But it had proved a mighty good one. The class would express its loyal gratitude to the professors and to the institution. Every man has a purpose to serve the world, in loyalty to Christ and with gratitude to the Seminary.

President Mackenzie himself made the closing address of the evening. He called attention to the fact that in the flux and sweep of present-day opinion, with the initiation of new enterprises of various kind designed for the betterment of mankind,

there comes to a theological seminary as its fundamental question, What are we to aim at? The demand is made that the seminary shall adapt itself to meet the requirements of the age. This is not a demand directed toward the seminary alone, it is one addressed to all schools of graduate, and even undergraduate study, as well. There is a feeling abroad that the school of theology makes these adaptations slowly,—more slowly than do others. Perhaps this is true, and perhaps there is a sound reason for it. The seminary deals with religion, and when one comes to religion he comes to the deepest center of man's being, and when one comes to the center of life there he finds man conservative. So it is that the church from the very nature of the genius of its life must be conservative. This roots in a law that touches the foundations of man's being whether one views him biologically or psychologically or ethically. Church institutions must, therefore, be conservative in their progress. It is in the realm of the superficial variants of life that the demand for change comes, and where the changes are easily and innocuously wrought. Hasty changes that touch the center of life may well be profoundly if not fatally injurious. Herein lies the justification of the course of schools of theology, that their ideal changes slowly as compared with other institutions. One may picture to himself, and the picture is not the simple creation of the imagination, one may picture a man of profound and earnestly religious spirit, and with warm and sympathetic nature. He opens his soul to the throbbing sorrows and wretchedness of a needy world. His heart aches with the griefs of individuals who call for sympathy and aid. He feels that such individuals must be uplifted that the woe of humanity may be brightened, and he throws himself heart and soul into the work of alleviating this misery. The heart of the individual bleeds with and his hands toil for the individual. And as such a sacrificial life pours itself out, it becomes manifest that its power is feebleness in a whole world. For it is a psychological and sociological law that if a man is to be influential in society he must be influential through his power in a group of some kind. This is law of the social life of humanity. Now a minister's group is the church, and it is through his power in his church that he becomes influential in society. He is the leader and the awakener of others, and it is through what he is and through the power he possesses over them that he can be mightily influential in society. To the achievement of this end he may not pour himself out into individualistic miscellaneousness. And so it is that since the group through which the minister works is one of long and efficient existence in the world he has before him

a more or less familiar task. Two things are necessary for him,—first that he shall be a giver of forces, and second that he shall himself exhibit the spiritual life. To this end he must be one who knows God. To this end he must, so to speak, be trained to the presence of a traditional reality. That which has wrought through the ages as a force and a spiritual inspiration may not be discarded. The minister must be of broad knowledge, and of deep emotional power. He is striving not to touch that which is temporarily effective, but is striving to reach that which is permanently central. To this end he may not abandon that which has been proved to be valuable. The Seminary might well take as its motto *Abandon nothing; develop everything*. The useless, and ineffective and unreal will die and fall away of itself. Here radicalism and conservatism can meet, and thereby can the central nature of the man be built up.

#### GRADUATING EXERCISES.

The exercises of graduation, following the precedent set two years ago, took place on Wednesday morning. The order of exercises was the invocation by President Mackenzie, hymn, "A mighty fortress is our God." The scripture lesson from the fourth chapter of Second Corinthians, was read by Dean Jacobus, prayer was offered by Professor Paton. The address of the evening was by Dr. Washington Gladden, who took as his theme "The Preacher as a Friend." He said he was not to speak of the pastor as a friend, that would go without saying, but of the preacher; not of personal association with people, but of ways in which the minister in his preaching may convey the spirit of friendliness.

Friendship is the one supreme good in life, the essence of religion. It really means the same as the scripture word love, but love seems to some too emotional to be the essence of religion. It may seem to be well nigh impossible to love people toward whom friendliness is altogether achievable. Religion means friendship with God, and if I cannot have friendship toward my brother whom I have seen how can I be the friend of God whom I have not seen. To establish friendship fulfills the whole law. The full solution of individual and social relations is the establishment of friendship. This view gives a practical, sane, and stimulating message. One should make this the unifying principle of his life. It has its upper side toward God, its under side towards men. Unless friendship with God comes first it is of little value.

Accepting this as the fundamental principle of the religious life, how shall the preacher make it effective? First the negative side.

Of course the preacher when he preaches must have a feeling of friendliness toward those whom he addresses, he should cultivate this feeling of goodwill as the atmosphere of his pulpit. But one must not cherish this emotion for one's own gratification. He must not talk down in his friendliness, or lay down the law or criticise or flatter. There may lie in the preaching all these elements, but even in command or criticism, there is to be made manifest the feeling that the preacher is in kindness trying to show a better way so that it can be said "He doesn't preach at you, he talks with you." Avoid the fawning manner. The pulpit is no place for the sychophant, and one may never be a self-seeker, thinking of the personal gain from one's own successes. He must recall Kant's maxim that men should never be means but ends.

On the positive side. Try to establish as many points of contact as possible with those to whom you preach. The preacher should not be sanctimonious, but he should be truly humble. He will show sympathetic solicitude from knowledge painstakingly got of the life and needs of the people. Country ministers can know their parishes well and this is one of the charms of the rural ministry, but with the city minister this is hardly possible where there are many people with a varied and hurried life. Yet one must nevertheless try to keep near the people. There never was a time when parents with the responsibilities that modern conditions of life impose upon them more needed the sympathy of the minister, and the same is true of childhood in this modern day. So too young men and women need and respond to the sympathetic friendship of the preacher. The minister too should put himself into friendly relations with business and professional men. This may be done, winning them to a better way, by making them see that the minister appreciates their point of view and can give to it a kindly consideration, recognizing the man's effort to reach nobler ideals of business and social responsibility even when these ideals are not attained. With wage earners, if one is so fortunate as to have such in his congregation, this attitude cannot be ignored, and what one says to them or of them should show a sympathy with their just claims, even if they are not absolutely perfect and well balanced in their demands, and one's attitude should be pervaded with a sympathetic friendliness.

Some words in the way of general counsel. Let the minister put himself into relations with the better selves of men, discern the soul of goodness in man. It is a bad world, but it can be improved, so always hold fast to the good. The supreme fact is that man is a child of God. Appeal to this fact and have



faith in men. None has done this as did Jesus, the friend of sinners, his faith in men saved them.

This attitude is not discordant with the necessary criticism of men's fault. The distinction lies in the heart of the critic. Hold before men their high calling in God and summon them to high and noble endeavor. The humblest, as well as the greatest, can be touched by such an appeal.

Then one must remember that the ministry of consolation is the sacrament of pastoral service. Not only personal relations, but preaching. For there is a great deal of trouble in the world, and there is constant need of messages of comfort. Here is a perennial demand of which the minister should not be oblivious. Covet for yourselves the power to bring cheer and light. It is my hope for you that a goodly company may bear testimony that you are a faithful minister, and shall stand forth to say "He is my friend."

After Dr. Gladden's address, Mr. Cooley, the presiding officer of the trustees, spoke a few apposite words from the point of view of a layman. The prizes for the year were then announced by President Mackenzie. The Hebrew prize was divided between Miss Anna V. Rice, John K. Birge, and Stoddard Lane of the class of 1913; The Bennett Tyler prizes were given to William F. English, Jr., 1911, and Amy C. Kellogg, 1912; The Hartranft prize in Evangelistic Theology to George A. Tuttle, 1911; The Turretin prize in Ecclesiastical Latin to Mahlon C. Tunison, 1912; The William Thompson Fellowship for foreign study to William Tomson, 1911.

Degrees and diplomas were conferred as follows, by Mr. Charles P. Cooley, president of the Board of Trustees:

*Certificate of Graduation:* Ralph Aldrich Christie, Berkley, Mass., Bangor Theological Seminary.

*Bachelor of Divinity:* Waldo Sydney Burgess, M.A., Townsend, Mass., Boston University, 1905; M.A., 1906; Joseph Callan, Hartford, Conn., Cheshunt (Theological) College, London, 1904; Dikran A. Diradourian, Aghun, Turkey, Euphrates College, 1906; William Frye English, Jr., East Windsor, Conn., Dartmouth College, 1908; Edwin Humphrey Hazen, Middletown, Conn., Dartmouth College, 1908; William Preston Kelts, Hesper, N. D., Carleton College, 1908; Bessie Ola Peak, Springfield, Missouri, Drury College, 1905; David Pike, Colrain, Mass.; Rachel Lucy Rogers, M.A., Springfield, Missouri, Drury College, 1901, M.A. University of Missouri, 1905; William

Thomson, M.A., The Cross, Doune, Perthshire, Scotland, Glasgow University, 1907; Mahlon Cleveland Tunison, West Hartford, Conn., University of Michigan, 1908; George Albert Tuttle, Hartford, Conn., Western Reserve University, 1903.

*Special Diploma:* Akaiko Akana, Waialua, Oahu, Hawaiian Islands, Kamehameha, 1903; Honolulu Normal School, 1904.

*Master of Sacred Theology:* Harold Ionel Frost, B.D., Tiverton Four Corners, R. I., Bates College, 1907; Hartford Theological Seminary, 1910.

*Doctor of Philosophy:* Elmer Ellsworth Schultz Johnson, B.D., Wolfenbüttel, Germany, Princeton University, 1899; Hartford Theological Seminary, 1910; William Carleton Wood, B.D., Jerusalem, Syria, Penn College, 1905; Hartford Theological Seminary, 1909.

President Mackenzie in his charge to the graduating class centered his thought about the phrase, "Live as citizens worthy of the Gospel of Christ." The world is thinking much now about citizenship, accentuating national citizenship, and even creating citizenship as an ideal of the people. But citizenship is an indefinite thing. It is not simply the right and responsibility of voting. It is more than a fact, an emotion or a legal arrangement. There is something mystical about it. The church must always come into contact with citizenship, as Paul the preacher of Christianity felt the power and significance of his Roman citizenship. Always keep your citizenship in view as an interpreter of, and interpreted by, the Gospel. Remember your people in the lives they are living, as they are caught and swayed by the problems of modern citizenship. In your pastoral relations in this land do not forget your citizenship and in a foreign land remember your message as to citizenship. There is developing at the present time the wider sense of world citizenship working through all barriers of race and of nationality. It is a sense of responsibility coming from the spiritual world, so that men, even in the midst of warfare and of passion, are calling each other brothers. I charge you as young men in the beginning of a coming fierce racial struggle, remember your world-citizenship together with your enthusiastic loyalty to your own citizenship. This sense will enoble your own preaching and will free and widen the emotions of your people. Make them feel this relation to the whole wide world, and listen to the beating of its heart. It is in the giving of the Gospel that God gave mankind to each man. You will get this sense of world citizenship through intimacy with Christ in God. It is the Gospel that is being wrought out in the Kingdom of God. The citizenship of one's

own country and of the world is swallowed up in the citizenship of heaven. Our citizenship comes from God and is conditioned by his gift in Jesus Christ. We charge you that eye, heart and imagination be filled with the glory of that citizenship. Your best work with men you accomplish from the point of view of their eternal citizenship.

Four quotations appearing together in a volume present worthily memorable phrases of citizenship.

Bunyan: "That which put grace of Glory into all that he did was that he did it of pure love to his country."

Epictetus: "He best serves the State who raises not the roofs of its houses, but the souls of its citizens."

Edmund Burke: "Public life is a situation of power and energy; he trespasses upon his duty who sleeps upon his watch as well as he that goes over to the enemy."

St. Paul: "Only behave as citizens worthily of the Gospel of Christ." "Our citizenship is in heaven."

See to it that you sleep not in your service of the Gospel of Christ. Let Him not say to you "The Spirit is willing but the flesh is weak." Sleep not in the presence of your task or when face to face with temptation. In your eagerness to undertake the work which calls you fail not to form the habit that will repel the assaults of later and less ardent years. The temptation of the minister is in his later life when he is in danger of the monotony that comes with familiarity, and he lacks the bright vision of the gleam, when the world creeps in, and the burdens of family and parish weigh heavily, and the amazing wonder of the love of Christ grows dim. Then remember this for the twenty-five years to come and say, I was moved to form habits that have lasted so that the gleam still shines, the radiancy of the love of Christ is more wonderful even than in those earlier days, and I find myself rejoicing in the bright and near consciousness of the heavenly citizenship. Believe, Citizens of Heaven! Work for the Gospel of God's love.

After the singing of the customary graduating hymn, "With the sweet word of peace we bid our brethren go," the exercises closed with the Benediction.

## Among the Alumni.

### NECROLOGY, 1910-1911.

Our list of the dead this year covers the names of five men who have pursued studies in Hartford Seminary.

The first is that of AUSTIN GARDNER, known to almost every one of us here present, for many Scribe of the Pastoral Union, a regular and always most welcome attendant on our anniversaries and other public occasions in the life of the institution, loving it with a rare devotion and deserving and receiving the affection of successive generations of alumni. He probably more than any man living in recent years suggested to us the quality and delightful flavor that belonged to the old Seminary whose spirit was so largely shaped by the personality of Dr. William Thompson.

Mr. Gardner was born at Bozrah, Conn., July 2, 1826. After a partial course at Wesleyan University and five years of teaching mostly at Manchester, Conn., he came to the Seminary at East Windsor Hill, from which, after two years of study, he graduated in 1860. Almost the whole of his ministry was devoted to the state of his birth, with two parishes in the neighboring state of Massachusetts. His was a record of fifty years of ministerial service, without interrugnum. His pastorates were as follows: West Granville, Mass., 1860-67; Jenksville, Mass., 1873-76; Buckingham, Conn., 1876-89; Warren, Conn., 1889-97; Ashford, 1897-1902, Willington, Conn., 1902-11. He died March 3, 1911. In 1854 he married Miss Emily Baker of Benson, Vt., who survives him. He is also survived by three children, Dwight B., of Rockville, Conn., Samuel A., of New Haven, Conn., and Genevieve T., of Willington.

GEORGE WILLIAM WINCH of the class of 1875, died Dec. 4, 1910. He was born in 1845 at Northfield, Vt., graduated from the University of Vermont in 1870. His whole ministerial life was devoted to pastorates in two places, the first at Enfield, Conn., whither he went after graduating from the Seminary, and where he remained till 1888, removing thence to accept the call of the First Church of Holyoke, Mass., whence he was constrained to resign on account of ill-health in 1906. He then made his home in Barre, Vt., till his death. From 1888 he was a trustee of the

Seminary, and during most of the twenty-two years of his service he was secretary of the board. In 1875 he was married to Miss Hannah E. Ladd of Grand Isle, Vt. A man of excellent administrative ability, of unusually sound judgment, a direct, forceful and apposite speaker, he made himself a strong influence for good in whatever relation he entered into.

DANIEL WEBSTER CLARK was a member of the class of 1882, though he did not complete his course of study here and studied also at Andover. He was born in 1850. After brief pastorates at Croyden, N. H., and Southamptton, Mass., he served the church at Wellfleet, Mass., from 1888 to 1894, when he removed to West Concord, N. H. From 1898 on ill-health prevented him from assuming pastoral cares. He died December 18, 1910. Genial, cheerful, lovable, he was a good friend. October 25, 1885, he married Miss Lily Moses of Hartford, who, with one child, survives him.

GEORGE LINDLEY WILCOX KILBON, a member of the class of 1904, was the son of a son of Hartford, his father having been a member of the class of 1873. He was born in 1875, at Natal, South Africa, graduated in 1899 from Oberlin College, and taking only the middle year of his theological course at Hartford, graduated from Oberlin Seminary in 1904. His ministerial life was spent almost wholly in South Dakota, and he died at the hospital at Redfield, March 19, 1911. A man of consecration and faithfulness he was in his chosen calling.

WILLIAM OLIVER WOZENCRAFT pursued graduate studies at the Seminary during part of the year 1905-6. He was born in Holly Springs, Ark., in 1874, graduated from Central Christian College in 1901, received the degree of B.D. from Cumberland University in 1904. He was for a time pastor of the Second Avenue Presbyterian Church of Columbus, Ohio, and at the time of his death was pastor at Plain City. He was unmarried, his parents living in Arkansas. His death occurred in the early spring of 1911, and was caused by the collision of an automobile in which he was riding, with a train, at a grade crossing in Columbus.

## In the Book-World

### PROFESSOR MACDONALD'S ASPECTS OF ISLAM.

One of the great orientalist of Europe, on reading Dr. Macdonald's book on "The Religious Attitude of Islam," said: "There are only two men in the world who can intelligently criticize that book." The same judgment is in a measure true of his most recent publication, "Aspects of Islam." It seems like temerity to attempt a review of it unless one has traveled in Mohammedan lands and become conversant with the extensive literature relating to their thought and religion. On the other hand, circumstantial evidence has sometimes the importance of positive testimony and there are certain outstanding characteristics which are manifest indications of the strength and worth of a book.

In "Aspects of Islam" we have the Hartford-Lamson Lectures for 1909. To the eight, which some of us had the pleasure of hearing at the Seminary, he has added two others to more fully "round out" the subject. They were given in popular language and with numerous illustrations, which make them as readable as a story. The objective is the preparation of the missionary for service in the Mohammedan field, so they have a most practical turn. He has treated themes concerning which every student of missions is asking questions: The Muslim's attitude toward Mohammed, the essentials of their theology, the mystical life and the darwish fraternities, their views of our Scriptures, their ideas on education, and the inner side of Muslim life.

Dr. Macdonald has brought to his task a most important equipment. His ripe scholarship is everywhere recognized. He has made his home with these people for months at a time with a conversational knowledge of their language. He evinces on every page an unusual fairness of judgment; his devotion for years to the investigations of the Society of Psychical Research have peculiarly fitted him for a discriminating analysis of their life and thought in its very inwardness, while his appreciation of their mystical experience has made him a sympathetic interpreter of the best in their religion.

The book is primarily for the missionary student who expects to work for the conversion of Islam. For him it is invaluable. He should read and re-read it until he has absorbed not only the information it contains but the very spirit of it. The introduction and first lecture are filled with most important suggestions to any one just entering the field. They prepare his mind for the task before him and brace him against discouragement. They guard him against mistakes at the outset that might nullify all his efforts. He needs to fortify himself against three conditions, "the conspiracy of misinformation," the "oriental's assured feeling of religious superiority," and he must know the fundamental of their belief,—immovable as bed-rock,—that "Allah is the only reality" that "God has not tabernacled in human flesh," that our conception of a God who condescends to us as father and friend is to them almost unthinkable. His book will be somewhat of a shock to the revivalistic type of missionary who would rush to his task with more sentiment than wisdom; but a careful reading of these lectures convinces us that Dr. Macdonald is simply appealing for the wiser (long-headed) plan of Jesus in the parable of the unjust steward: he is urging a method that will win their confidence and gain their respect, which is just as essential as learning their language.

But while it is written especially for the missionary student, it is of equal value for the general reader. In this day of missionary zeal among laymen and in young people's mission study classes, we would earnestly commend it as a textbook, or, in any case, for collateral reading. Pastors everywhere should know its contents; the student of comparative religion will find it illuminating, while at the same time, by its keen discrimination and just comparison with Christianity, he will be saved from the weak generalization that one religion is as good as another for the people who believe it.

The great characteristic of the book is its sympathetic attitude. We have read many writers who assume the very religious superiority toward Islam which they so severely condemn. Dr. Macdonald believes that any student should approach the subject with a full recognition of values in Islam. This is the only true attitude of scholarship and it is likewise the magnanimity of Christian love. The missionary must come to these people, not with a feeling of enmity, or even, of disrespect toward their religious views, but with a recognition of the fact that the sources of their religion lie deep in the Judaism from which our own faith came; that they are a deeply religious people, making this their supreme thought; that their prejudice against Christianity was largely justified by experience in the earlier days of Islam: that

the formalism of religion in the neighboring states of Europe and the strong hand of conquering nations have not been conducive to a change of views. All this will make the Christian worker broad, sympathetic, patient, even "slow" in his methods, as representing the wisest haste. One marked sentence applies not only to Islam but to any field. "The paradox, in truth of the missionary's life is that he must have a liking for his people and their queerest little ways, even while he is trying to change them." Dr. Macdonald even recommends reverence for those Muslim saints whose lives were worthy, occasional worship with them in so far as it is not inconsistent with Christian faith, and an attitude of respect for their views when in discussion with them. Their Allah is our Elohim without the Christ interpretation; their mystic fervor is a fervor which touches a responsive chord in our own hearts. It may come far short of our high ideals, but this symathetic attitude is the only way to lead them to a like fairness in judging Christianity.

Then, too, Dr. Macdonald has a proper recognition of the prodigiousness of our task. We have become almost impatient with some appeals to the laymen in the last two years. True, they are now trying to modify their statements by saying that it is only to preach the gospel to all people, leaving with them the responsibility of acceptance, but that may mean no more than that Mormon missionaries are in every county in New England. Their views are superficial in the extreme. In all history, it is safe to assert, God has never worked in such haste. Their views are in no sense commensurate with the task. All Moham-medans hold in contempt the thought of incarnation; they hold our representatives and our faith in much the same regard as we hold the "Holy Ghost and Us" Society. The task belong to "the plan of the ages," not to a generation. Dr. Macdonald has built his book according to the age-long plan; you feel that it is true to conservative human nature, true to history, true to God's method everywhere. He says: "It is for us to bear with them even if the full fruition is long in coming. It will be long; everyone who knows the situation sees that it will be long; but we must have patience." That is the standpoint of the Old Testament prophet.

Dr. Macdonald has given us also a long series of encouraging indications. His faith in the final outcome is as apparent as his sympathy. Among these indications is the pressure of the state schools and with them, the pressure of modern thought. "Unless all signs deceive, there lies before the Muslim peoples, a terrible religious collapse. Islam as a religion is not holding its own against the unbelief that is flooding it from European civilization. Another indication is that their attitude to our Scriptures



is not altogether antagonistic. "It is possible for the Muslim, without doing any injury to his conscience, to adopt the most varied positions with regard to the Scriptures," and again: "The witness of Scripture to itself is a very striking reality, as every missionary to Islam knows. It needs no comment, requires no preaching, but does its own work." Then, too, with quickened moral sense and with growing critical spirit, they will come to a new view of Jesus. They already hold him a prophet distinguished for his purity. "Islam admits that Jesus knew no sin." Both Qur'an and tradition are opposed to asserting the same of Mohammed. The more the two lives are compared, the more compelling will be the life of Jesus.

Another marked indication appears in the fact that Islam is no longer militant. "When Islam is not militant it dreams away its life in slow decay." "The Muslim peoples are slowly and uneasily becoming aware that the faith which was their pride and strength, nay, the very essence of their being — is their handicap, and they do not yet see how to transform it." Militant and dominant Islam is gone. Can Islam be anything else? "Already there is a Nationalist party, of which the young Turk is a part, which would modify Islam in the interest of modern progress." To mention one more, our author believes "the great hope of the Arabic speaking races lies in the rise of an Arabic literature written in the language really spoken by these people," and of this popular literature there are already beginnings.

On the whole, "Aspects of Islam" is in itself one of the most hopeful indications. In other words, one of the highest hopes of success in mission effort, there is an understanding of the people and their language and the adoption of sane methods in reaching them. Dr. Macdonald's book represents a policy of wisdom, of love, of patience, of prophetic insight, of spiritual assurance, which must commend itself to our missionary societies and to our seminaries. It means a change of tactics to meet a foe most strongly entrenched, and the book means also a new confidence in our ultimate success. If we have considered Islam invincible, we rise from the reading of this book with a new courage; we rise with the conviction that nothing is impossible with God, if we, as laborers together with him, learn his method and coöperate with him. He has given his own best summary in words near the end: "The missionary must, then, have that sympathy, knowledge, intelligence of which I have spoken, and besides these, faith, hope and charity,— faith that something is coming, must come, faith in his people and in its possibilities; hope, not to be cast down though the way is long and slow, and

he cannot see far ahead; and an infinite charity for and with them in all senses of the word; love, forbearance, and sympathy."

WILLIAM GEORGE FENNELL.

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Every new discussion of the perplexing but important problem of the relation of Jesus to the Messianic ideas of His age is welcome. The study of this problem by Prof. E. F. Scott, already well-known through his work on the Fourth Gospel, will command a wide attention. In *The Kingdom and the Messiah*, Dr. Scott presents a thoughtful, reverent, and, on the whole, well balanced theory of Jesus' conception of Himself as the Messiah of the Kingdom. Very briefly stated the theory is this: Jesus' teaching, and also His conception of Himself, was based on the idea of the Kingdom of God that had been gradually developed through centuries of Jewish thought. With His contemporaries Jesus thought of the Kingdom as still future, to be accomplished through the immediate act of God. But Jesus also believed that the Kingdom "was already projecting its influence into the present. Its powers were manifesting themselves in His own works of miracle." Further, "one of the purposes He set before Him was to hasten the coming of the Kingdom. By rousing the whole nation to a simultaneous ardour of faith and desire, He hopes to prevail on God to shorten the brief interval and grant an immediate fulfillment to His promises." Personally, Jesus felt that on His work and personality the coming of the Kingdom was, in some way, dependent. "His consciousness of Messiahship was the outcome of the more general sense of a relation to the Kingdom." Thus He came to conceive of Himself as the Great King of the house of David — David's son — through whom God would effect the future deliverance of Israel. For the same reason He felt Himself to be the One in whom all the other great Messianic hopes and prophecies were to be realized. Through Him the deliverance and new covenant-relationship of Jer. 31, was to be brought about. He also was the one to whom the part of the "suffering servant" of Is. 53 was assigned. And His it was to play the rôle of the "Son of Man" as set forth in Daniel and the other Apocalyptic books. Nevertheless, while Jesus thus "accepted the ancient hope as He found it, He gave it a new application." First, He associated it with a higher ethical teaching. Secondly, He connected the idea of the Kingdom with that of a closer relation between man and God. And, finally, He identified Himself as the Messiah who would bring in the Kingdom. Jesus thus transformed the hope of the Kingdom so as to make it the point of departure for an entirely new message. While the revelation of Jesus was thus connected with, it is really independent of "those Apocalyptic ideas and beliefs in which it was at first embodied." Its inner meaning is of permanent value, and is constantly being discerned as such.

This brief and therefore inadequate statement of the main positions taken by Dr. Scott in this book, shows that we have to do here with positive rather than negative criticism of the Gospel record. The chief assertions of the Gospel, that Jesus considered Himself the Messiah, that His ethical teaching was a vital and important part of His Messianic

work, that His death was looked forward to by Him as a necessary part of the Messianic program, that the Apocalyptic views then current were not summarily rejected *in toto* by Him,—these and other like views of the Gospel writers are accepted as essentially correct.

Nevertheless, the main positions of Dr. Scott are not those set forth by the Gospels or by Paul as constituting the heart of the Gospel. What we really have here is just one more of the many attempts, of which some of us are beginning to weary, to reconstruct the Gospel record and make over its picture of Jesus into something more in accord with modern ideas. A modern Jesus, with something of the flavor of antiquity still about Him and capable of being described with the help of some of the old traditional terms (much diluted as to their meaning), such is in fact the Jesus set forth in this book.

Of the two main theories about Jesus with which our modern rationalists are busying themselves, Dr. Scott accepts the Apocalyptic or eschatological one, in a somewhat modified form it is true. The inevitable consequence of the acceptance of one of these theories is that much of the Gospel evidence must be rejected as untrustworthy. Dr. Scott tries to do this as inoffensively as possible, but in spite of the professed attempt on pp. 123 ff, to do justice to both sides of the evidence, one line of evidence is quite consistently rejected in favor of the other and no serious attempt is made to reconcile or unite the two. Some of the weightiest passages of the Gospels are thus emptied of their significance. The temptation-experience, the great saying of Mt. II:25-27, the reply to the question of John the Baptist when in prison, and the words at the institution of the Supper are all explained as expressions of a troubled, somewhat uncertain mind, conscious indeed of a great mission but not entirely clear as to its nature or of the part He had to play in its realization. And although Dr. Scott formally rejects the *interims-ethik* theory, his position logically assigns to the ethics of Jesus a very subordinate and even somewhat uncertain place in Jesus' program. The fundamental objection to Dr. Scott's view is that he makes Jesus' consciousness of His Messiahship dependent on His "larger message of the Kingdom" instead of realizing that it was rooted in His personal consciousness. Apparently, to Dr. Scott, Jesus' consciousness of Sonship was a very secondary and unimportant matter. Any theory that overlooks this all-important fact is bound to make of the Gospels a bundle of irreconcilable contradictions. (Imported by Scribners, pp. viii, 261. \$2.00.)

E. E. N.

*The Self-revelation of our Lord* is an earnest, thoughtful and essentially conservative study of the real nature of Christianity as set forth in the New Testament. The author, Rev. J. C. V. Durell, does not hesitate to avow his belief in the cardinal doctrines of historic Christianity, but also seeks to do justice to the uncertain character of much of the New Testament evidence for our knowledge of the mind of Christ. The book is to be commended to those who wish to see how much can be claimed justly as good evidence for the soundness of the church's faith in Jesus as Lord. (Imported by Scribners, pp. xxviii, 224. \$2.00.)

E. E. N.

Dr. Henry C. Sheldon, of Boston University, gives us in his *New Testament Theology* a fairly complete outline study of this comprehensive subject. We do not discover in this book anything that distinguishes it as especially noteworthy above a number of other works in the same field and advocating the same conservative positions. To one who is looking for a good, useable compendium of New Testament teaching this book should be quite serviceable. To one who is already somewhat well versed in the subject it will not be likely to add anything new. Of all the topics discussed the treatment is quite brief and on that account not likely to be entirely satisfactory. Dr. Sheldon is a good scholar and well-read in the literature of his chosen field. What he sets down in this book is accurate and therefore reliable. But the treatment as a whole lacks life and that sense of reality which comes from a close grappling with the living thought and experience that so remarkably characterizes the New Testament. There is here just a bit too much of the scholar who faithfully compiles the opinions of others and too little of the human personality to whom the New Testament is a living book. (Macmillan, pp. vii, 364. \$1.50.)

E. E. N.

A book of sermons is always difficult to judge justly. Each sermon is a thing by itself and may be judged from various points of view. Then when the sermons are collected in a volume the collection is to be judged as a whole and that may be done from various view points. *The Progress of Revelation* is a collection of twenty-one sermons by Rev. G. A. Cooke, D.D., of Oxford University, England. Taken separately, each sermon is a fair one, judged as sermons generally are judged. As a collection, we do not see that they deal very closely with the subject of the *progress* of Revelation. The second sermon is about Moses, the third one is from Ezekiel. Several steps in the progress of Revelation are passed by without notice. But perhaps the writer did not mean progress in a historical sense. Still, a better title might have been selected. What the writer really means seems to be that in the Bible there is a revelation of great truths regarding the spiritual life and that these truths can be arranged in something like a progressive order, with no special emphasis on the time or date when the several truths were revealed. (Imported by Scribners, pp. xii, 200. \$1.75.)

E. E. N.

To those who are able to read it in the right spirit and with a sympathetic appreciation of the real difficulties of the problem, *The Dilemma of the Modern Christian* will prove a stimulating and, probably, a profitable book. The subtitle, "How much can he accept of Traditional Christianity," sufficiently explains the general problem with which the work deals. It is a thoughtful book, more thoughtful than the lively and, at times, quite unconventional tone would at first indicate. The writer is evidently one who has felt the full pressure of the modern age against the traditional beliefs and formulas. He writes as one who feels that he has discarded only the husks and has thereby gained a truer appreciation of the grain itself. Irreverent he certainly is not, or does not mean to be, although he is by no means complimentary to much

that many reverence as the truth. We do not propose to pass a judgment on this book nor to discuss any one of the positions taken by the author. It would be difficult to say just what those positions are for the author refrains from stating them definitely. We will say to anyone who realizes that there is a "dilemma": read this book. You may be displeased at many things, or even angered. And yet, you will be likely to leave it with your impression strengthened that Jesus is the one way to God, that He is more rather than less, and that much of the traditional dogma is at heart more true than false,—the last because of, but also in spite of, what the author states. (Sherman, French & Co., pp. 181. \$1.20.)

E. E. N.

Professor W. H. Bennett's *The Moabite Stone* is unfortunate in that it takes thought of two quite different classes of readers. For the general public, it gives a great deal of unintelligible Hebraic detail and for the Hebrew student it does not give nearly enough. The one will find a third of the book useless and the other will find the whole inadequate. A fairly good account of the stone, its discovery and interpretation, and of the Moabite people in general is given, but there does not seem any great reason why it should have been extracted and expanded from the Hasting's Bible Dictionary. Texts and translations of the Siloam inscription and of the so-called Gezer calendar are added. (Imported by Scribners, pp. viii, 86. \$1.00.)

D. B. M.

Of Dr. Campbell Morgan's "Analyzed Bible," surnamed "A Telescopic View of Scripture," two volumes are devoted to *Isaiah*. This means that to the thirty-five pages of Scripture occupied by *Isaiah* in Bagster's Bibles, Dr. Morgan has published four hundred and fifty-four pages of "analysis." When it is found that these four hundred and fifty-four pages of published matter are naught but analysis, and that this analysis is totally naked, bold and unadorned, and that in consequence this proposed assistance to our appreciation of *Isaiah*, when actually put in the presence of the prophecies themselves, is by reason of rhetorical contrast of almost infinite homeliness; in particular, when for an example one follows faithfully through Dr. Morgan's patient and pains-taking transmutation of Chapter 55, and then reads the glowing and perfectly transparent phrases of the prophecy itself, one wonders under what impulse or with what possible expectation the penning and printing and publishing of such a work was ever undertaken.

In his living presence and with his living speech Dr. Morgan is a shining illustration of signal gifts and signal skill—the exposition and exaltation of the Word of God. But of all that there is in these two volumes no single thrill or gleam. And yet his pen is powerful, when its task permits. Witness his book on "The Perfect Will of God." That work and this bear no comparison. And yet upon the cover of both the volumes here reviewed, the work is declared by *Westminster*, "The most wonderful and valuable possession that has come into the hands of Bible students for years." (Revell, 2 vols., pp. 225, 229. \$1.00 each.)

C. S. B.

None too often does it fall to one's lot to read a book so rarely fine as Rev. Wilford L. Hoopes's *The Code of the Spirit*, an Interpretation of the Decalogue. The author describes himself as "a priest of the Episcopal Church." He appends to his studies a final chapter displaying in parallel columns the gist and sum of his book as condensed into its chapter titles; and the exact terms of the Catechism in which the Book of Common Prayer expounds the Decalogue; thus approving his own ethical orthodoxy, of which he is plainly honestly jealous. But this concord is at no point nor in any respect a superficial agreement. The book is masterly. It is worthy of a high place among standard books of Ethics. It is a veritable study. In fact and reality it is profound. In every command it feels its ways to the deep affirmation logically underlying every negative. This is the inner purport of the title—*The Code of the Spirit*. Each command is shown to be inherent in the nature of man, man being unavoidably and inherently a thinker, an admirer, a receiver, an heir, a saviour, a priest, an owner, a witness, and a trader. These are facts, natural facts, facts upon which the life of the human spirit naturally rests. And that each of the ten commands should find voice is accordingly as natural as that blood be warm. Handled thus, the author's spade has struck into fertile soil, none more fertile by any Nile. Here is a type of archæology of which in all our explorations of things antique there is an amazing dearth, an appealing need, and sure pledge of transcendent rewards. At the end of the ten studies is a "summary of the code." This summary is shaped upon Christ's law of love. Into this single and literally simple category the author, like wellnigh every student of Christian Ethics, in intended respect for its authority of Christ, deems that each and every ethical quality which the Decalogue ordains must be coerced. In every such endeavor, by whomsoever made, and with whatsoever reverence, inconsistency and confusion are inevitable. But with so thoughtful an author as the writer of this book proves himself on every page to be, the truth will out. (Sherman, French & Co., 1911, pp. 154. \$1.20.)

C. S. B.

One of the most prolific and most interesting theological writers of the day is Dr. J. R. Illingworth of Oxford. His first important work was the well-known volume entitled "Personality, Human and Divine." No less valuable for the smaller number who know it is his beautiful series of lectures in Christian Ethics, entitled "Christian Character." A few years ago Dr. Illingworth published a work entitled "Divine Immanence," in which he carefully investigated the idea expressed in that title. We all know how it has been exploited during the last twenty years in the interests of several kinds of theological vagaries. But in Dr. Illingworth's work the conception received a form of treatment much more worthy, both from the philosophical and theological points of view, than it had received in other directions. A new volume has now appeared entitled *Divine Transcendence*. The title at once suggests the idea that this work must prove to be complementary to that entitled "Divine Immanence," and the preface would tend to confirm this expectation. Dr. Illingworth has, however, on the title page added six words which changed the whole direction of thought from that which most of his

thoughtful readers would have expected. He discusses in this volume divine transcendence "and its reflection in religious authority." The volume in fact is not in any sense a discussion of the divine transcendence as such. Even the opening chapters—entitled "Effect of Psychological Bias," "Relative and Absolute Beings," "Theistic Arguments," "Transcendence and Authority"—do not really involve our author in a serious consideration of the topic suggested by the first two words of the title of his book. The work is really another and an interesting addition to the many which have been appearing during the last twenty-five years on the general topic of authority. The conclusion of the whole matter may be summed up in the following sentence:

"It follows from all we have been saying that the Christian life is lived in conscious obedience to the personal authority of God; which authority is reflected internally in conscience, as enlightened by the Holy Spirit, and externally in Christ and His Church, with its ministry, its sacraments, its scriptures; all of which are critically depreciated in the world today, but no more so than in many other days, as for instance when Butler wrote; while despite all such depreciation, they retain for those who believe and use them, the same authority and power that they have ever possessed."

The work as a whole is written in Dr. Illingworth's familiar style, clear, warm with feeling, interesting in the illustrations of its theme drawn from various portions of the literature of the world. But one misses here with regret that closer dealing with the underlying principles which the earlier works of the same author had led us to associate with his name. Not one of these chapters on "The Authority of the Church," "The Creed," "The Sacraments," or not even that dealing with "The Authority of the New Testament," seems to go deep enough into the subject. That many wise and true and helpful things are said, and often said beautifully, may be taken for granted; but one expects from this author something more than these qualities. The fact is that the conception of authority itself must be wrestled with and investigated in all its various ramifications before it can be described as it works in the vast Christian system. Dr. Illingworth recognizes that authority in Christian religion cannot reside in any one institution that is earthly and temporal, that ultimately the authority of the Gospel rests in God, and that so far as any portion of the Christian history assumes an authoritative form, it is in virtue of its relation to God himself. But this view of the matter must be justified, as it seems to us, by a much deeper consideration on the one hand, as we have said, of authority in general, and on the other hand of the manner in which the power of God is made effective in those portions of the Christian system which have any right to be called authoritative. We might note as particularly weak points the manner in which Dr. Illingworth strives to save authority for the special form of the church government known as Episcopacy, for a certain view of the Sacraments which, however, he in this book does not explicitly unfold. The sixth chapter is curiously entitled "The Authority of the Creed," but the treatment of the subject seems to us, and we regret we must say it, only inadequate. It will not do to speak of the Creed and then treat the creeds of the ancient church

in the somewhat general and superficial manner in which they are treated here, without any real explication of the relation of creed to faith as well as to conduct, to institution as well as to individual confessor, to the life of generations as well as to the life of that one in which the creed takes form. These are some of the real principles underlying the authority of the Creed, but they are practically ignored in this interesting but very light chapter. (Macmillan.)

W. D. M.

*The Church of Tomorrow*, by Joseph H. Crooker, is welcome partly because its author made himself known to his generation by his "Church of Today." The earlier book was notable from its fine blending of criticism and hope. No one has more trenchantly given expression to some needed arraignments than did Mr. Crooker in this earlier book, and yet in that same volume he indicated the good work the Church has done and is still doing. He showed there the immense social significance of what the Church stands for in its ideals and worship. It was one of the few finely and yet guardedly optimistic books upon a subject which generally appeals in our day to the alarmist motive.

His new book is along similar lines of constructive thought. He shows that the coming method of the Church is to be not a mere mechanical unity, but a vital union of spirit in diversity of form, and insists that this method must be in harmony with a vital influence rather than a perfunctory authority, which comes from an appropriation along all lines of the spirit of Christ. This the Church must do by a more comprehensive view of the character of religion in general, and a more vital coöperation with the great world forces operative in the state. He deplores denominationalism, not in the name of any quixotic unity, but urges that the present differences should vitalize each a different post of duty rather than claim any one portal to heaven.

He goes on to show that the task of the Church is to feed the roots of life. He is in deepest sympathy with every social service of the Church, but shows with fine force that philanthropic activity is no substitute for Christian nurture. In further development of his thought, he maintains the thesis that the tap-root of religion is the churches' thought of God, and that her worship means the fruitfulness of prayer. The significant thing is that the author of this book is very modern in his theology and very earnest in his sociology—and yet he will not fly off upon any tangent away from the abiding function of the Church to keep vital its thought of God, and its essential and practical mission of bringing men to God in a constant attitude of worship and prayer. In still further developing his thought of the Church of tomorrow, he claims that the pulpit more and more will sound the voice of the moral ideal not divorced however from the great religious sanctions; and that the Pews will more and more in the true Republic of God, represent the congregation at work. The great value of this book lies in its sanity and its optimism; the strong notes demanded for motive and the variety and individuality demanded in fields and in service. This is no cheap parody upon its theme, nor any hysteric arraignment of today, or dream of tomorrow. It is full of pithy rememberable phrases, and of high literary merit. (Pilgrim Press, pp. 272. \$1.00.)

A. R. M.



This book on *The Church and Men*, by D. H. Smith, Ph.D., consists of a course of lectures at the Presbyterian College, Halifax, in 1907-8. It is an earnest, comprehensive discussion regarding the relation of the Church to man. Although considering much that is not new to special students of past and present church and social problems, it has the merit of presenting these data in a full and forceful manner for the average student and the thoughtful public. Many of the reasons alleged for disturbed relations are applicable to others besides men: the attitude of science, biblical criticism, creeds, etc. This section of the book is full of things everybody has been saying for so long that readers are getting tired of them. His discussion of organizations of men and for men outside the Church is more original and pertinent. Here he speaks of amusement clubs, the saloon, secret and benevolent societies, the labor unions, and the relation of the church and ministry toward them. He goes on to speak more constructively of what the Church can do for men; discusses the brotherhood club, and institutional church movements; and closes with a chapter on the Value of Personality as seen in Christ among men. The author has appended an abundant bibliography.

The fundamental position of the book in the author's words is that "the present alienation of men from the Church is largely due to the attitude of the Church toward their social problems, which exist because of the social injustice of our economic system." This note has often been struck in recent books, and it is evidently sufficient to account for certain alienations so-called of working men, but does not account for other men's attitude. The trouble with most writers who discuss the Church and man, is that they generally mean by "men" the laboring man, so-called. It should be called to their attention that there are men who are not of this class, and that there are phases of social problems that are not economic. It is comparatively easy to dilate upon our present economic shortcomings and to see reasons why the laboring man is not in some of our churches. This does not, however, touch the loyalty of Roman Catholic men to their church despite economic conditions, and despite some dogmatic and scientific reasons the author gives for the general alienation of men. The author accepts as scientific the data of the Y. M. C. A. secretaries and other generalizers, who declare by figures the wide spread disaffection of men. In our reading upon this subject we have never found any well verified data on these subjects so commonly put forth in an alarmist fashion.

This book is, on the whole, the best book we have read under this title, but it is somewhat conventional and relies too easily upon facts which have as yet no scientific verification. As usual, the author makes economic conditions account for too much, and, as usual, confines his induction to Protestant Churches and leaves out the Catholic Church in his estimate of the current problem. This may do for Canada, but is not sufficient for the United States. The author has an excellent chapter on the various brotherhoods, clubs, etc., in the Church. His closing chapter on the vital need of personality, as exemplified in Christ is excellent. It is interesting to see how even books which make so much of the economic element, and begin to make any practical remarks upon

betterment, inevitably come back to personality after all as the only rudimental solution. (Broadway Publishing Co., pp. 220. \$1.50 net.)

Dr. Grenfell spoke to Harvard professors and students. What did he do before that packed assembly in Appleton Chapel? He just gave his simple reasons why he had faith in Jesus Christ. He gave his experience in deciding the question "What shall I do with Jesus?" It was indeed a "good word for Jesus Christ" such as Ian Maclaren's young preacher gave in the Bonnie Brier Bush story, "His mother's sermon." He told those scholars that he meant by faith, "the giving of substance to things hoped for," to quote his translation of the passage in Hebrews. "If you want to make your faith knowledge, be willing to do the things I say, and then you shall know," he continues in his paraphrase of Christ's own words. He told his hearers that his knowledge of his Lord came not from books, but from a simple willingness to give himself, which was the only sure possession he had. As a physician, he told them, that if one remedy which had cured men for 2000 years, he would be foolish not to use it now. He knew from his experience in East London and Labrador that Christ was still curing souls; and that such a substantial substance of knowledge gave him more vital ground for faith than he could find any where else. The best gift a man can want is opportunity. He had had that opportunity, and had used it as best he could, and its results in Christ's power and in human response gave him his assurance of faith. The sermon is short, informal and very simple; but the personal testimony in that academic assembly was truly eloquent, and the unshakable confidence of his faith in Jesus, for reasons that satisfied him, was an apologetic worth more, coming from such a man, than many a more learned disquisition. The book bears the title *What are you going to do with Jesus*. (Pilgrim Press, pp. 30. 50 cents.)

A. R. M.

THE

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To the subscribers of the RECORD its apologies are certainly due for what must appear the absurdly late appearance of the fourth number of the last year. The difficulties that have stood in the way of its earlier appearance, in their character and multiplicity, seem to be sufficient to pretty well fill the borderland between comedy and tragedy. They are, however, of such a nature, we are happy to say, that it would seem impossible that there should be any recurrence of the result they have produced.

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Professor Geer's most timely article on the Beginnings of the Peace Movement throws upon the ethical questions involved in the modern prosecution of this ideal a light that is more revealing than encouraging. One is reminded by it that in this case, as in almost all questions of social and national regeneration, the real problem is one of moral courage. However steadily the progress of the Christian centuries may illuminate and accentuate the reality, it is hard for men courageously to face the fact that the King of Peace died on a cross, and that the corn of wheat must die if it will bring forth fruit. In international relations there is the same quality of halting courage that appears in every effort for social regeneration. Men are "letting I dare not wait upon I would." Christian business men in the face of the pressure of vice think they "can't afford" to offend this or that agency for evil which is patron of their wares.

Individuals proclaim against the greed of large corporations for ruining smaller concerns by underselling, and at the same time lack the moral courage to patronize those who are being under-sold because they "can't afford" to decline partnership in the crime they denounce. It is so much easier to sing "peace on earth" on Christmas day than it is to go into the shadows of Good Friday for the sake of it. It is so much easier to exhale one's vociferousness in the cause of social righteousness than it is to pour out one's life, or imperil one's pocket for the sake of it. By means of historic parallels, by the enthusiasm of high appeal, and in every other way, the modern summons is to a moral courage that will not only call itself Christian, but which is ready to march to Golgotha.

In his article on Hindu Asceticism, Mr. Callan writes from his experience in the work of the Y. M. C. A. at Bangalore and from his careful study of the literature of India, respecting this very characteristic which Professor Geer's article brings to our attention. The Hindu has not showed himself lacking in moral courage to die, to mortify the flesh. He seems to have learned that the way of achievement is the path of death. He has had the moral courage to die, and so far he may justly boast himself over his occidental brethren. But Mr. Callan shows us how the Hindu has never learned that death leads to life. The message of the resurrection has never thrown into true perspective the lesson of the cross. Dying in order to live is a very different thing from dying for the sake of dying. And here we have the difference between occident and orient. Life says the occident is too sweet to couple it with dying. Death, says the orient is too noble to debase it by life. While the West is giving the East something of the courage of its insistent and anticipatory ideality, can the East give the West some of the moral courage that lies in its self-abnegations?

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A great deal is said at one time or another on the Hymn book question. Some of it is wise and some of it is foolish. The talk about Hymn books and what they are, and should be, is indeed very human. The trouble with a good deal of it is that

it lacks basis in facts. Every student of modern hymnody, and this ought to mean every minister, will be grateful for the mass of carefully analyzed material that Professor Pratt has presented in his examination of *Some Recent Hymn Books*. It is one of those valuable studies where the writer is not so much absorbed in the conclusions he hopes to reach as in presenting a mass of material that may supply to others the basis of legitimate conclusions that they may draw each for himself.

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One of the most fascinating chapters in Mr. Harrison's interesting novel, "*Queed*," is the description of the Southern memorial day. In it Beverly Byrd says, "I tell you we give too much time to practical things — business — making money — taking things from each other. It's a fine thing to have a day now and then that appeals to the other side of us — a regular sentimental spree." There are a lot of us north of Mason and Dixon's line who would thank Beverly Byrd for that word. Some of us have a vague recollection of drum and fife, and flying flags as the "boys in blue" marched away from the old home. Some may recall the jubilations as, strangely aged at the best, they marched, or were perforce drawn, homeward to the old town. Some of us have the childhood's memory of dear eyes filled with tears, and beloved brows shaded by black. But though memories may vary in their shadowy outlines, or though there be no memory at all of the war itself, still we are all at one in the thrill that decoration day brought us as the veterans, year after year, their hair growing whiter with each winter and their tread less elastic, marched to do honor to those sacred dead. We felt the moral stimulus of the "sentimental spree." We thought "Those men were ready to die for their country," and we seemed to feel them repeating Lowell's words

What were our lives without thee,  
What all our lives to save thee,  
We reck not what we gave thee,  
We will not dare to doubt thee;  
But ask whatever else and we will dare.

Our hearts were afire with their patriotism and we too boasted,  
*Our Country! We will dare.* That vision of men who recked not

what they gave, in its annual recurrence has been of inestimable value in developing and compacting and toughening the patriotic fibre of the middle aged men of the north. They want to preserve that ideal of an heroic and self-forgetful army. They would recall, as absolutely necessary for the preservation of the life of the nation, that its men have been ready to *give*, that they *gave*. They cherish the faith that the young manhood of today and tomorrow may learn from heroes that a country summons to sacrifice and is worth sacrificing for, and that there is glory in the sacrifice because unselfish devotion gladly paid the cost.

To this ideal the vote of the National House of Representatives was a staggering blow. For years we have noted pension bill after pension bill passed with an indiscriminate prodigality arising from the persuasion that governmental cash so invested would bear interest in soldiers' votes for individuals. For years we have seen the pitiable spectacle of the great organizations of veterans, either through personal greed or through sympathy for others, throw the whole weight of their influence toward an increasing lavishness. And the one cry has been "you can never sufficiently pay the men that saved the Union." Thank God, we never can pay them in cash. We believed and wish still to believe that the saving of the Union was not bought by money, but through the patriotic conviction of loyal men. As we stand in the presence of the tattered battle flags in our state houses, we do not want to feel that they have become simple passes to the vaults of the national treasury, but remain and shall ever remain symbols of the gift of themselves that men made, precious and costly, to their country. It is well that the republic should show that it is not ungrateful. But it is a pitiable and most demoralizing course of action which would teach coining patriotism into cash, and which would insult the heroism of a nation by measuring it in dollars. "A sentimental spree" is too valuable an national asset to be sold for votes at a presidential election. It is a rightful heritage of our children, not to be swapped for a mess of political pottage. Congress can do nothing worse than to educate the youth of the country to identify heroism with graft, and to train them to utter patriotism with a cynical drawl.

## THE BEGINNING OF THE PEACE MOVEMENT.

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The abolition of war has been one of the desires of good men from remote antiquity. Isaiah, the prophet, looked forward to the time when "Nation shall not lift up sword against nation, neither shall they learn war any more." This desire has seemed more like a pious longing than anything within the range of possibility. Today, after the passing of all these Christian centuries, the nations are more skilled in war and better prepared for it than ever before. Yet there are some indications that the vision of the Hebrew prophet may be fulfilled. It is possible that in the lifetime of some who are now on the earth it may be literally true that the swords may be beaten into plowshares and that there may be an end of war forever. Great advances in this direction have been made in the past few years, because of the unbearable cost of war and the possibility of settling international disputes by means of arbitration. We rejoice in the achievements and still more in the prospects.

It is well for us to remember that this has not been accomplished in one generation. The revolt against war and the growth of the peace sentiment have continued through many years. The present movement is a rapid one because back of it is the momentum of centuries of effort. We are now obtaining the results from long continued thought and work for peace.

The history of this movement for the abolition of war will require the best efforts of many investigators for many years. We know more about the wars of the world than we do of the efforts to abolish war. Great conquests and notable victories have appealed to the historian more than the work of the men who have prevented war. The historians of the peace movement have before them the task of investigating the development of

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\* Address at the opening of the seventy-eighth year of the Hartford Theological Seminary September 27, 1911.

the nations from a new point of view, of valuing men and institutions in a new way. This is work which must be done because it is a fundamental part of the campaign of education which must be carried on throughout the civilized world for many years, if the present effort to establish peace between the nations is to be of permanent value. We need to know what has been accomplished for peace in the past, what caused the failure of movements which seemed to be the beginning of universal peace. It is necessary for us today to profit by the successful efforts of the past as well as to avoid the mistakes which have led to failure. There are great questions which need to be studied in their relation to the coming of peace; for instance, to mention a few out of many: What has been the influence of Christianity on the growth of international peace? What was accomplished by the Roman Catholic Church in the days of its power in the Middle Ages? How did the rise of the citizen class affect it? Did the Third Order of St. Francis have the influence in abolishing war which is often attributed to it? How do the Crusades relate themselves to the Peace Problem? What really caused the overthrow of Feudalism? What were the permanent results of the different treaties of peace in mediaeval and modern Europe?

The history of each country in Europe needs a new study to determine the causes which have made it a nation instead of a confederation of warring feudatories. Many other similar historical problems readily suggest themselves.

Our task is the narrower one of showing how the peace movement originated. This is not a simple matter. Shall we begin with the Amphiktyonic Council of the ancient Greeks? The cities in this league were forbidden certain extreme measures against each other. No city sharing in the common Amphiktyonic worship could be destroyed by another city of the league, nor could its waters be cut off.<sup>1</sup> There was here no thought of abolishing war. It was merely a desire to mitigate the atrocities when they were fighting against each other.

Shall we begin with the *Pax Romana* of the Roman Empire? This was intended to include all the world. It was the mission

<sup>1</sup> Freeman, *History of Federal Government* 1: 123



of the Empire to extend this to the German and the Parthian and it might be accepted by them as a boon or it must be endured as a burden.<sup>1</sup> It was a peace which was secured by a long chain of fortifications and the presence of the Roman soldier. It was the peace which followed conquest and depended upon a great standing army. That certainly was not the beginning of a movement which is to abolish the army. However, we find the real beginning in this same empire. It was foretold with the coming of the message, "Peace on earth, good will to men." It began when Jesus Christ established His kingdom in the hearts of a few. This was the commencement of what will grow into universal peace. Unlike the earlier great kingdoms this one was established upon correct principles. It was founded on the fatherhood of one God and the brotherhood of all men. There can be no permanent peace except upon the basis of human equality, and the bond holding men together must be love, not force. The kingdom thus begun was very slow in its growth, but there was always a peace movement wherever there was a minister of Christ who in any degree lived up to his duty. Every Catholic priest of the Middle Ages desired to put a stop to the quarrels in his parish. Every bishop wished to govern his diocese in quietness. There came a time when this wish of every Christian minister expressed itself through the action of synods and councils, when a concerted effort was made by means of the spiritual power of the church to put a stop to the continued fighting. We must go deep into the Middle Ages before we follow this concerted effort to its source.

It may seem strange to enter into this period of anarchy and turbulence to find a movement for peace, to look for the beginning of the effort to abolish war where war was the natural condition and peace was only the interval between wars. Yet there was in these ages of unrest a great change for the better. We realize this as we contrast the condition of the nations at the beginning and at the close of this period. For example, England in the year five hundred was composed of a number of little tribes which were constantly at war. Conflicts were going on between the invaders and the old inhabitants of the country, and then

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<sup>1</sup> Merivale, *History of the Romans*. Vol. 4. 345

followed years of fighting between the different tribes of the English for the supremacy of the island. At the close of the Middle Ages war in England had practically ceased. Since 1485 there have been no wars there with two slight exceptions.<sup>1</sup> What was true of England may be affirmed in a lesser degree of the other nations of Europe. There was everywhere progress toward the establishment of peace. Indeed, it is not too much to say that principles were generally accepted which inevitably lead to the abolition of war. There was one great advance in particular which marked the beginning of the end of armed conflict and that was the abolition of the right of private war. Some explanation of this right may be necessary.

With the Fall of the Roman Empire following the invasion of the various German tribes, society was reduced to its simplest form. Gradually out of this condition modern political institutions arose in England and on the continent. While the changes were going on, certainly in the earlier part of the period, every man had to look out for himself. Out of this arose that form of social and political organization to which we give the name Feudalism. There was no state in the sense in which we use the word at present. There was no central power which could maintain unquestioned order. Often a great vassal was stronger than the king. There was no force which could prevent one freeman from fighting another, or one count from trying to gain the territory of his neighbor, or one city from besieging a neighboring city. The right of private warfare meant simply this, that every man who had the power did what was right in his own eyes. It was the Feud of the old Teutonic law, the natural right of revenge, the right of holding and defending what he owned and getting the property of his neighbor if he cared to, and if he could. In those days, if two counts had a quarrel, they and their retainers met and fought for supremacy. Perhaps the king might forbid them, but what could he do when either one of the counts had a stronger army than the king himself? If there are two rival cities in America today they may make derogatory remarks about each other through the newspapers; in the Middle Ages their armies met. The task of

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<sup>1</sup> Fiske, *The Beginnings of New England*. p. 100

Mediaeval Europe was to make private war impossible, and through a most wonderful combination of forces this work was accomplished. Every good king, and there were many of them, wanted his vassals to stop fighting. Every merchant wished to see the trade routes secure from robber knights. The great peace society was the Roman Catholic Church, which made a noble and sustained effort to put a stop to continued war. The abolition of all war, peace between the nations was not then an important problem. It was too far off to have place in the minds of practical men. The problem that was near them was, how can we stop private war, war within the confines of France, or Germany? There the peace movement had to begin. If it could be made a law of the European States that individuals no longer had the right to settle their difficulties by fighting, the next natural and logical step would be to decide that nations ought not to settle their disputes by force. If there could be established a tribunal to which individuals and counties, duchies and cities must take their difficulties and abide by the decision of that tribunal, then it was perfectly natural that the next higher units should take their quarrels to some tribunal for settlement instead of appealing to force. The great victory came when these high-spirited, independent Teutons gave up the right which their fathers had held for unnumbered centuries. It is the disgrace of modern civilization that we have not been willing to give up the right of public warfare as they gave up their right of private warfare. It is one of the anomalies of the twentieth century that we with all our boasted culture and progress are not able to take the easy, logical second step after our semi-barbarian ancestors took the difficult first step.

This then was the condition in the Middle Ages: a turbulent people, always ready for war. The problem was to reduce the amount of fighting. It is impossible to give the date of the first efforts made by the church in a definite public way to mitigate war. It is certain that local councils began to express their views on the subject before the year 1000. The year 990 is sometimes given as the date of the beginning of the systematic work of the church of the Middle Ages for peace. This simply means that we have the records of a French Synod which declared

itself for peace at that time. It is quite probable that the minds of men turned towards thoughts of peace as the year 1000 approached, because many supposed that with the close of the first millennium of the Christian Era the world would come to an end. In this period there are evidences of a new awakening in the interests of peace. Decrees are issued that henceforth all quarrels over the rights of property shall be settled lawfully and not by an appeal to might. The Burgundian bishops threaten excommunication against the nobles who broke the peace. Neighboring cities, frightened by calamities, promised to live at peace with each other. A much more important event was the Synod of Limoges in France in 1031. Bishop Jordan complained of the worldly lords of his diocese who gave the church no rest through their feuds, who invaded its territory, burdened the poor and the clergy, and would not listen to the peace sermons of the bishop. It was decided by the Synod that if the nobility of Limoges longer withstood the peace orders of the bishop, that the entire territory should be visited with excommunication, and the details of the excommunication are given.<sup>1</sup>

In the course of the next three years other French synods passed similar decrees. It is quite probable that the increased interest was a part of the general religious awakening which came to Europe at this period, though this cannot be proven. The world did not come to an end in the year 1000 and therefore many believed that the millennium would come one thousand years from the death of Christ, somewhere between 1030 and 1034. It is not probable that these decrees of the synods had the desired effect upon the French nobles. Something more terrible than the ban of the church was necessary to put a stop to private war. A great famine occurred in France beginning in 1030 and lasting for three years. The rains fell incessantly through the spring and summer, so that the crops failed. The price of food increased, and people starved in great numbers. The contemporary chronicler, Rudolph Glaber, states that the starving people went into the forests and ate the bark and roots of trees. They tried to escape the wrath of God in vain, for there

<sup>1</sup> Hefele Conciliengeschichte. 4. 692 sqq. Mansi T. XIX. 501 sqq.

was no refuge except to Himself.<sup>1</sup> Glaber describes with ghastly vividness the horrors of a Mediaeval famine, giving the details which are repeated only too frequently in our own day in China. Cannibalism became common. Travelers on the highway were murdered that their bodies might be eaten. Hosts slew and devoured their guests. The bodies of the dead were dug up and used for food. Human flesh was sold like any other kind of meat. Glaber revels in the loathsome, gruesome details of the three years famine, brought on, as he says, by the sins of men. It was felt that the end of the world was at hand. After this abundant harvests followed in 1034.

The bishops and abbots in Aquitania, then in Arles and Lyons and Burgundy and throughout France gave orders that synods be held in designated places through all the country in order that there might be a general reformation of the church. The people were ready to obey because they looked upon the famine as a divine visitation sent upon them because of their sins. Men of all degrees were ready to fulfill the demands of the church. The most important of these regulations had to do with holding inviolable peace. Robbers and those who interfered with the rights of others should be punished according to the law. The churches and holy places should be respected. Clergy, monks and nuns traveling through the country should not suffer violence from anyone. These provisions were received with great enthusiasm by the people. The bishop elevated his staff toward heaven, the people extended their hands toward God and all cried "peace! peace! peace!" as though making a perpetual covenant with God, calling Him to witness their desire to respect the rights of others. They bound themselves to God and promised one another that they would keep themselves from wrong and wickedness and at the end of five years they would renew the oath. It was a consummation in every way desirable. The three years of famine with its unspeakable horrors was behind them. The bountiful harvests had come and they looked peace. It may be worth while to recall a striking modern parallel. upon them as an expression of divine love. Then there came the spontaneous uplifting of hand and heart in the oath of eternal

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<sup>1</sup> Glaber 4. IV in Migne, ser. lat. T. 142. 676.

A few years ago two of the great South American republics, Chile and Argentina, were on the verge of war because of boundary disputes. The cost of army and navy increased at a ruinous rate. Finally there came the treaty of general arbitration. To celebrate this there was erected on the crest of the Andes and on the boundary between the two nations the great bronze statue of the Christ of the Andes, cast from melted cannon. The people of the two nations met around the statue and promised eternal peace. Their aspirations are expressed in the words on the pedestal of the statue: "Sooner shall these mountains crumble into dust than that the Chileans and the Argentines break the peace which at the feet of Christ the Redeemer they have sworn to maintain." In these two cases the act is that of the men of the Latin race—impulsive, spectacular and earnest. Let us hope that the peace so dramatically consummated on the crest of the Andes may be more lasting than the earlier one in France.

In some of these councils in France in 1034 enthusiasm carried the people too far. In one, a bishop reported that letters had been sent to him from heaven which warned him that peace must be renewed on earth. According to this message from heaven, no one could bear arms, no one could seek to get back what had been taken from him wrongfully. No one was to take vengeance against the murderer of his nearest relative.<sup>1</sup> There were other regulations similar to these, suitable for a state of society on the verge of perfection but not practicable for Mediaeval France. It was necessary that there be some preparatory education, but the enthusiastic churchmen did not realize this. Moreover these burdensome regulations were to be binding on all, so that anyone who failed to observe them was to be excommunicated. We commend the spirit which prompted the bishops in this synod to adopt such a rule but we cannot admire their wisdom. Human nature was not very different then from what it is today. It is a comparatively easy matter to make treaties of arbitration which shall settle all questions, but it is more difficult to carry them out when the stress comes.

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<sup>1</sup> Mon. Ger. Hist. T. 7. 485

There was one bishop in this assembly who realized this. It was Gerard, bishop of Cambray, a German, who was much disliked undoubtedly because of the stand which he took, and looked upon as an enemy of peace because he opposed its more enthusiastic advocates. The views of Gerard are worth a moment's notice because he is the man who objected to a beautiful but impracticable plan. Gerard told the other bishops that from the beginning there had been three kinds of people; priests, farmers, and warriors, and that these three classes are necessary and always will be. They are mutually interdependent because the priest can only enjoy holy, secure rest through the protection which warriors give him, and he owes it to the farmer that he has food for the supply of his bodily needs. In turn the farmers are lifted heavenward by the prayers of the priests and are defended in their agricultural labors by the arms of the warriors. The warriors, in their turn, are nourished by the products of the fields and their sins are expiated by the prayers of the priests. There is no sin in carrying on war, Gerard continued, because Abraham, Joshua and David fought, and priests girded the swords of kings. He also criticised the view that thieves ought not be compelled to give back what they have stolen, quoting the example of Zaccheus who promised to restore fourfold all that he had taken wrongfully, and the Lord praised Zaccheus because he returned the things taken by robbery. Gerard further stated that the principles given in the Sermon on the Mount teaching non-resistance were not for all, but were merely precepts for the perfect, not commands to be obeyed by all. The forgiveness of injury without satisfaction would only lead to an increase of crime, and that any such wholesale allowance of unpunished crime is contrary to the spirit of the Gospel. For his opinions Gerard was regarded an enemy of peace, but later events proved that he was at least in part right. He was more clear sighted than the others because he saw that the perfect state would not come in Mediaeval Europe all at once, that the nature of the civilization and the character of the knight would not be suddenly transformed by promulgating an agreement of universal peace. Events showed that some of those who were most zealous for the peace desired it in order that they might

have the better chance to rob and murder without being called to account.

Apparently this agreement had little result. Private wars continued. As before the peace, so now, the knights tried to protect their own and get what they could from the weaker. But the clergy did not give up in despair. They began to realize that perhaps the view of Gerard, the German, was correct, and that it was unnatural to expect men to stop fighting all at once, that these wild men would fight anyway. Six or seven years followed in which the futility of the dream of universal peace became apparent and then appeared in 1040 or 1041 that curious phenomenon of the Middle Ages known as the Truce of God.

The Truce of God and the Peace of God are sometimes used to denote the same thing. Often we find the expression "the peace and truce of God", but in general this distinction may be made; the Peace of God was the earlier development. It was the effort to put a stop to fighting entirely. To make all men lay down their arms for all time under pain of excommunication. The Truce of God, properly so called, came after this attempt was shown to be a failure, and was an effort to make men stop fighting part of the time. The clergy resolved to stem the wild tide of lawlessness a little, as they could not stop it entirely, hence the Truce of God. It was in substance that a certain part of each week be kept free from fighting. The warrior was at liberty to fight part of the time but not from Wednesday evening till Monday morning. Again we see the work of the church. First there was the effort to introduce the complete cessation of fighting, and to have all men live in accordance with the precepts of the sermon on the mount. A few years showed that the people were not ready for it. Then the leaders of the church said, if they will not cease entirely from their fighting, then they will at least on the Holy Days. The noble could go on about his conquests until sundown Wednesday and then he must live on terms of peace or at least be in truce with his enemy until sunrise Monday morning. Then he could resume his fighting. To us it is an absurd arrangement and one bound to fail. No man could divide up his life in that way, be a saint a certain number of days in the week and a marauder and



robber the rest. It may be that these religious leaders believed that the necessity for quiet thought that would come in the sacred period would have a sobering effect upon these impetuous fighters.

We are here again dependent upon the contemporary chronicler, Rudolph Glaber, for a very meagre and unsatisfactory account of the beginning of the movement.<sup>1</sup> Apparently in the year 1040, first in Aquitania and then gradually through all France peace was established on account of the fear and love of God, so that no one from Wednesday evening till daylight Monday morning should attack any man in any way by force, nor exact vengeance from an enemy. If anyone should be guilty of such a thing he was to be excommunicated. "This truce was pleasing to all and was not only supported by human defense but in many ways by divine terrors for many did not fear to transgress and there came upon them for their sins either divine wrath or the sword of man."

We are on more definite ground in the year 1041 when from the action of a council of Southeastern France it appears that the Truce was already established. Four church leaders, Raimbold, archbishop of Arles, Benedict, bishop of Avignon, Nitard, bishop of Nice, and Odilo, abbot of Clugny, with all the other bishops and abbots of all France sent a letter to the clergy of Italy.<sup>2</sup> The letter is itself interesting because it shows the deep enthusiasm with which the French Church was entering into the Peace Movement, and it is also of interest because it is the first document known to us relating to the Truce of God. In substance they urge their Italian brethren who fear God and trust in Him that they have peace with each other in order that they may merit peace from Him. "Receive therefore and hold and preach that Truce of God sent to us from heaven under the inspiration of divine pity, which we accept and firmly hold." The conclusion is that the truce was by this time widely accepted in France. If anything had been stolen on the other days and found on the days of the Truce, it was not to be taken away lest there be given an occasion for quarreling. Whoever punished

<sup>1</sup> Glaber V. 1 in Migne 142, 693

<sup>2</sup> Mansi T. XIX, 593.

a breaker of the Truce of God should be free from all blame and should be blessed of all Christians. The usual days of the Truce are given and in these days and nights men may be secure to do whatever is fitting, free from the fear of enemies. "Any who refuse to obey the peace will be excommunicated, but whoever observe it shall be absolved by God the Father and His son and the Holy Ghost and all the saints." The reasons given for the selection of these four days are that the fifth day should be kept holy because it was the day of the Lord's ascension; the sixth day was the time of His passion, the seventh out of reverence for His burial, and the Lord's day, because it was the day of His resurrection. A few years later than this Ivo of Chartres explains more fully why these days were to be sacredly observed.<sup>1</sup> It was on the fifth day that the Lord celebrated the last supper with His disciples. Also on the fifth day that He ascended to heaven in His glorified flesh, where He pleads for the people that they may follow Him. On the sixth day or Friday Christ suffered, and lost man was reformed to the image of God through Christ. Therefore on that day peace returned to the earth. Every man ought to observe peace so as not to go back to the death which the first man brought upon all the earth. On the seventh day God rested from all His work. This signifies to us by the Holy Spirit that we ought not only to rest from all vicious work but from all forms of burdensome work. On the eighth day the Lord rose from the dead by which full peace was given to the sons of God by adoption. Thus Ivo gives a religious basis for the choice of the four days.

There are occasional references in the literature of the period to show us that there was much opposition to the Truce in France. It was presented to the people by their religious leaders not always with acceptance. For example, while Richard of Verdun was preaching to the Neustrians they refused to receive his message and as a result a fever came which tortured them and their crops failed. Finally in their trouble they came to the man of God, who sprinkled them with holy water and cured them. They then swore to keep the peace.<sup>2</sup>

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<sup>1</sup> Migne T 162, 56.

<sup>2</sup> Mon. Ger. Hist. 8. 403

Time does not allow us to follow the development of the Truce. Only some of the more important points may be touched upon. We know that after 1041 the idea was eagerly taken up by different French synods, and soon there was an extension of time. If it was wrong for men to fight on the four sacred days of each week, why was it not equally wrong for them to fight on other sacred days? So that soon fighting was prohibited for a large part of the year. William of Normandy introduced the Truce into his dominions at the Council of Caen in 1042 and made it include not only the time from sunset Wednesday till sunrise Monday, but also for all the days "from the beginning of the Advent of the Lord to the Octave of Epiphany and from the beginning of Lent to the Octave of Easter, and from Rogation Day to the Octave of Pentecost."<sup>1</sup> Thus the days on which fighting might be legally carried on in Normandy were very few. The Truce was renewed and enlarged in the two Councils held at Tulujas in the County of Roussillon on the border between France and Spain, probably in 1045 and 1047, though the dates are uncertain. In the earlier Council there was a still further increase of the number of days included in the Truce. There were added the Three Festivals of St. Mary with their vigils; the Feast of the Nativity of St. John with its vigils; the Feasts of St. Just and St. Pastor and St. Felix and St. Lawrence, and days sacred to other saints,<sup>2</sup> so that it was probable that not more than a third of the year was left for fighting. It was provided that serfs should not be molested at any time. That if anyone during the Truce should kill a man without cause, he must spend all his days in exile, if with cause, the length of his exile was to be determined by the bishops and canons. No one during the Truce could place himself in ambush or conspire for the death or capture of any man or for the capturing of the castle of another. No one could build a castle or fort in Advent or Lent, except that he should have begun it two weeks before that time.

The second council of Tulujas makes it evident that these stringent conditions were too severe for the men of southern France. This council is of uncertain date but probably two

<sup>1</sup> Migne T. 151. 649

<sup>2</sup> Migne T. 151. 741

years after the earlier one, in 1047 though it may have been in 1060. It was found that the Truce had been trampled under foot and given to oblivion. The people as well as the bishops desired to re-establish it. The council decrees about the peace began with an important concession to the fighters. Instead of having the Truce last from Wednesday night to Monday morning it was now to be from the ninth hour of Saturday till Monday morning. On the other hand there were extensions. No one should assail a monk, nor anyone going or returning from church, nor anyone accompanying a woman, nor should anyone attack a church or buildings within thirty feet of a church. A still further development of the Truce is found at the synod of Narbonne in 1054. Again there was the complaint that the statute had been trampled upon by depraved men. Among its decrees was one that no Christian should kill another Christian, since in that way he would without doubt pour out the blood of Christ. There is also a long list of days given on which there should be no fighting. In addition to the provisions for the protection of the unarmed at all times, the olive tree was taken under the care of the Truce, because it was the olive tree that gave pledge that peace was returning to the earth after the deluge of the waters, and from the fruit of the tree the sacred oil was made and the holy altars were illumined. No Christian might therefore cut it down, or truncate or deform it, or steal the fruit of it.

We have thus far considered the Truce in France, the land of its origin. It extended to Spain, Italy and finally to Germany without serious modification. Germany was the last of these countries to receive it, but in 1085 it was extended to the entire empire. One step was now necessary before it became binding on all the Christian world. This step was taken at the Council of Clermont in 1095. Up to this time it had been a local affair, binding only upon the people who adopted it. Now by act of the Pope it became the law of the Christian world. Calixtus in 1119 at the Council of Rheims re-enacted the Truce, including in it a provision that monks, their goods, women and those who escort them, also merchants, hunters and pilgrims be included in the Truce at all times, and that dwelling houses must not be

destroyed.<sup>1</sup> Through the 12th century the Truce was several times ratified by the pope as binding on all Christendom. But there was little progress in the power of the Truce after 1100 and gradually it passed out of sight.

We may ask at this point what were the practical results? Was it simply as Palgrave has called it a curiosity of history or were there permanent benefits? We are sure that it did stop fighting for a longer or shorter period in different parts of Europe in the eleventh century. In Normandy it is probable that it was carefully observed for a period of forty years, certainly in a time of almost universal disorder, a great good. Even if its immediate results were small and transitory, it had a vast task to perform and it gave an impulse toward peace which has never been lost. The royal power now became stronger and the movement was taken up by the kings. Sometimes we find the Truce and the royal peace laws side by side. Often the Truce is bodily incorporated into the law of the land. The work of peace passed more and more into the hands of the State.

We now notice some of the conclusions which may be drawn from a study of the peace movement in its early stages. These conclusions are not based wholly or mainly on the statements made in the body of the address but are what would be gathered from a fuller presentation of this and other phases of the movement. These men of the Middle Ages believed that the elimination of private war was the business of the church. They looked upon the world around them and saw that their fellow Christians were not following the leadership of the Prince of Peace. They did not wait for the rulers of the earth or for some new society to take the initiative, but believed that it was a part of their business as ministers of Jesus Christ to put a stop to war. This is one of the many merits of the Roman Catholic Church in the Middle Ages. It was the great peace society. It realized that the Kingdom of God would not grow much till Christians stopped killing each other. When the history of the Peace Movement is written it will be found that one of the greatest factors in the long progress toward better-

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<sup>1</sup> *Mansi T. XXI.* 236.

ment had been the work of the church leaders who have tried to tame the wild spirits of their fellow men. If work for the abolition of private war in the eleventh century was part of the duty of the Christian church, it is equally the duty of organized Christianity today to labor to put an end to public war. We ought not to leave this to the Socialists. We men of the church in the modern world ought not to fall behind these fellow Christians of the past in our grasp of the meaning of peace. If peace ever comes to this world it must be the Peace of God. The widespread feeling that the time is approaching for the establishment of universal peace ought to have its strongest supporters in the leaders of the church today. It is one phase of the coming of the Kingdom of Heaven. We ought to welcome gladly and forward as we may everything which hastens disarmament. We learn our lesson from the past. The church worked unitedly through councils and synods, sermons and interdicts for the establishment of peace.

Again notice the significance of the terms used. It was not accidental that these men spoke of the Peace of *God* and the Truce of *God*. They knew that if any permanent cessation of hostilities was to come to turbulent, mediaeval Europe, it must come through divine help. They believed that in preaching the Peace they were doing God's work and that tokens of divine favor followed their efforts. It seemed to them that the rapidity with which the movement spread was an evidence of the cooperation of the Almighty and that those who broke the peace were stricken by divine vengeance.

Our study furnishes us a suggestion which would become a certainty if we could follow the development of the movement. That is, that progress has not been and will not be without interruption. There have been times when there was great enthusiasm for peace and much was accomplished, then there came a lull or even reaction, but on the whole there has been progress through the centuries till by far the greater part of the work for universal peace has been accomplished. The past ten years have been remarkable in their progress toward world peace, most of it wise and permanent work. Arbitration treaties have been made between different nations with sur-

prising rapidity, especially in South America. It is possible that this has been too rapid and that some nations have entered into treaties without a full comprehension of all that is involved in them. It follows from this that wars are possible, especially between two impulsive nations. Just as in the past, promises and agreements that were solemnly and honestly made were sometimes broken, so there may be like experiences in the future. This must not discourage the friends of peace. It would be merely one of the eddies in the currents of human progress.

With one other suggestion I close. You have noticed that the people were driven to swear peace with each other by the coming of a great calamity. They believed that God had punished them for their fighting by sending them famine and pestilence. Their hearts were touched and softened. There is one great calamity that would bring peace to the world today. That is the general war whose specter occasionally frightens Europe, and the fear of which sometimes keeps European statesmen from doing what humanity dictates. We do not like to think of the results of such a war on land and sea, with the nations armed to the teeth with the most terrible instruments of destruction that modern science can produce. A short, fierce conflict would leave the nations exhausted and crippled for many years as Bohemia was left after the Thirty Years War. One of the first results of the disaster would be a great cry from the nations as France cried after its calamity in 1034, "Let us have peace." The nations would say we have had our bitter experience, now we will have peace for all time. We will make a repetition of the great calamity impossible. In the past a peace movement began as the result of a great disaster. We do not wish to see the final peace come as the result of that greatest of calamities, a general European war. This war is possible but not necessary. Patient and intelligent work on the part of the Christian nations will make the great war impossible. It is the duty of everyone of us to use our influence to hasten the coming of the long delayed event, permanent peace between the nations.

CURTIS M. GEER.

*Hartford, Conn.*

## HINDU ASCETICISM, AND MODERN FORCES IN ITS DECLINE.

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From time immemorial asceticism has been practiced in India. In no country of the world has the ascetic ideal been so widely accepted, or held in such veneration as in India. The Hindu sacred books, the holiest of the sages, even the Gods themselves, have all inculcated in the life and thought of India the idea that renunciation of the world, its goods, pleasures, and desires is the only way to reach the supreme good. Everything has contributed, — admiration, tradition, religion, to keep the ascetic in the highest esteem of Indian thought. And thus it is that the millions of ascetics are gladly supported even by the poorest in the land. The practice has ministered both to the spiritual profit of the ascetic himself and to those who minister to his simple needs.

The Hindu ascetic ideal is the inevitable conclusion of the Hindu theory of God and the world. To the Hindu, the world is a place of judgment and retribution; a place in which souls find embodiment that they may consume the results of actions good and bad accomplished in previous births. Hinduism thus accounts for the varied fortunes and experiences of men by a theory of strictest justice and equality. There is no such thing as injustice in man's lot; injustice cannot exist, for the present state of the individual is based on the principle of reward and punishment according to merit in previous existences. Thus by transmigration, all life, its joys and sorrows, is explained.

Further, it is a fundamental conception of Hinduism that the Divine alone is the Real; all else is Maya, illusion. The world though Eternal, and the instrument for meting out reward and punishment, is not real. The whole universe of Gods, and men and things is hopelessly unreal. Behind, and in it all is the Divine, and the Divine alone is the Real. This conception of a Universe that is unreal, and of a Divine Reality, is the very heart and essence of Hindu thought.



The conclusion, therefore, is inevitable; if the world is but a place of retribution, and if all else but God is unreal, the wise man will seek the means to accumulate sufficient merit by which he can sever himself from all illusion and find the Divine Reality. Thus world-flight is the only possible manner of escape; abandon the world, its illusions, its experiences of joy and sorrow; snap every tie that links the soul by desire and passion to life's relationship, and seek peace from the weary round of births and existences by absorption in the Divine Reality. Absorption of the individual soul in the supreme is the haven of rest for which the Hindu ascetic seeks.

In view of these ideas the history of Indian life and thought needs to be interpreted. The Hindu attitude to civilization and world progress is thus accounted for: the whole political history of India is thus largely explained. Civilization and progress are matters of worldly concern and must be avoided, since they attach man more closely to a life he should be rid of. Everything — religion, morality, men, and things — share in the hopeless unreality of existence, and man should therefore "flee from the world, from time and from matter, from morality and religion, so that the soul released from transmigration may be united with Reality." Only in the light of these presuppositions can the history of Hindu asceticism be understood. Asceticism offers a means of escape from the otherwise hopeless procession of births, and present hardship and suffering of the most violent quality is welcomed because it brings promise of deliverance.

This Ascetic Ideal that has manifested itself in Hindu history, and which grows out of the Hindu view of the world, is strikingly revealed throughout the rich and varied literature of the people. Dr. Rhys Davis has shown that the human intellect as described in the literature of India reacts in the most intense fashion to sensuous and emotional stimuli. In speaking of the mild and passive Hindu, it is usually forgotten that mildness and passivity are not by nature his preponderant disposition. Probably in a way not so characteristic of any people, the outstanding feature of the Hindu disposition is its nervous intensity, its emotional, passionate, and strenuous purpose to satisfy desire. This should be remembered in estimating the value of the great prominence

given to the suppression of emotion and desire as it is pictured in the sacred Hindu literature. In no other literature of the world is the ascetic life so highly elaborated; nowhere has the suppression of sense and desire been so graphically portrayed; every act, every posture being made to serve the all engrossing zeal of the ascetic in his effort to attain emancipation.

A survey of Hindu asceticism as given in the sacred books of Hinduism reveals, in the first place, that to an extent not known elsewhere asceticism is under the sanction of religion. This sanction is not only given by the sages and holy men, but by the Gods themselves. The Gods are represented as enduring self-inflicted tortures for thousands of years that they might gain enhanced powers. This especially is true of the God Shiva. He is represented as an austere, naked ascetic, with matted hair, living in a forest apart from his consort, thus teaching that power is attained by mortification of the body, and by abstract meditation the highest spiritual knowledge is reached and ultimately union with the divine essence.

The Supreme Being himself endured agelong austerities in order to create.

In the second place, there is no limit to the power achieved by the practice of asceticism.

"Whatever is hard to be traversed, whatever is hard to be reached, whatever is hard to be performed, all may be accomplished by austerities; for austerity (possesses a power) which it is difficult to surpass. Both those who have committed mortal sin and all other offenders are severally freed from their guilt by means of well performed austerities . . . whatever sin men commit by thoughts, words, or deeds, that they speedily burn away by penance . . . The Gods, discerning that the origin of this whole (world) is from austerity, have thus proclaimed the incomparable power of austerity." (*S. B. E.*, Vol. XXV; 478 f.)

These prevailing ideas of Hindu asceticism have persisted, and there is scarcely a detail as described in the sacred books that is not carried out at the present time, while the fundamental conceptions still retain their powerful hold.

The words Faqir, Sunnyāsīn and Sādhus are the modern Indian terms for an ascetic. Of these, however, Faqir is really not Hindu but Mohammedan, expressing poverty of spirit; while the term

Sunnyāsīn, meaning one who has "cast off" i. e. home, possessions, is oftenest used for a particular sect of ascetics. The term Sādhū is the most general for a hindu ascetic and means a saint, sage, "good", "pious". At the last census, taken in 1901, there were approximately 5,000,000 of these Sādhūs; a vast army and indicative of the great attraction the ascetic ideal still possesses. These census returns, however, show a falling off of six and one-half per cent. from the returns of the previous ten years. This may be partly accounted for by the heavy mortality of the famine years, but without doubt it must also be partly attributed to the new influence at present working in India.

At the present time in India there are innumerable ascetic orders and sects. Such orders are most numerous among Saivite religionists, but they also exist among Vaisnavites. Siva, who himself bore agelong austerities, is the patron of the Saivite sects, and by his grace they hope to attain all their desires.

Most of the great teachers and leaders of reform in Hinduism founded ascetic orders and established monasteries. The existing orders mostly trace their origin to such leaders as Sankārachārya, Kabīr, Rāmānuja, Rāmānanda. A brief description of a few of these orders shows their character and the general type of their organization and practice.

*Daidin.* The order takes its name from the dauda or staff which the members carry, and are supposed to worship. Membership is confined to Brahmins and they are most numerous at Benares. Initiation is by a kind of baptism and fasting; the sacred thread of the twice born is removed and burned, and vows of chastity and poverty are taken.

*Sunnyāsīns.* This order breaks all caste bounds in admittance to membership. The sacred thread is laid aside by the twice born, and all join in a common meal. All meat and spirits are avoided in their food. At initiation the guru communicates to the novitiate the mantram of the order, and places him under a prolonged term of instruction. Some of the characteristics are daily bathing, daily worship and contemplation of the image of Siva; members do not sleep on a couch or during the day; they must not converse with women and always travel on foot. At death they are buried in a sitting posture, and no sraddha ceremonies are per-

formed, as they are supposed to have departed this life on entering the order.

*Brahamachārin.* The term in Indian literature describes the first asrama or period of a Brahmin's life. It came to be used by a class of ascetics who are said to be the servants of the Sunnyāsins.

*Paramahamsa.* This is supposed to be the highest of the ascetic orders. They have their own upanisad known as the Paramahanisupanisad. They lay claim to greater piety and stricter rules, and prescribe a probation of twelve years before admitting to the order. Their complete renunciation of the world is marked by a vow of silence, absolute abstinence from food, and discarding of all clothing. Members of this order are supposed to have already attained union with the divine and identity with Brahman. (At the Kumbh Mela — held every twelve years in Allahabad — about five years ago all these orders were present. I saw thousands of this Paramahamsa sect march in solemn procession before a vast multitude of three millions of people, with nothing save the ashes besmeared on their bodies, admired and almost worshipped by the vast concourse gathered to bathe at the sacred spot where the Ganges and Jamna rivers join).

*Aghorins and Agorapanthins.* This order is chiefly characterized by the repugnant habit of eating the flesh of corpses. They steal the dead from their graves and drag them from the river for food. At one time they were numerous in India, but happily are few in number at the present day.

*Yogin.* The Yogin is an order of ascetics who, by restraint and discipline of the body, seek union of the soul with the Supreme Being. They are really self-hypnotists and claim miraculous powers. They disregard caste and have the utmost freedom in food and drink.

All Sādhus carry a begging bowl, usually a hollowed-out cocoanut; a water pot and, frequently, a staff. As individuals they are without possessions, but the monasteries used by ascetics, especially during the rainy season, are frequently richly endowed. Such monasteries are established by pious Hindus with the motive of acquiring sufficient merit to counterbalance the demerits of

their own lives. A rich Hindu may establish a monastery in his own name, but more often a number unite to form a guild which finances the monastery, and merit is portioned out like interest to the guild members. These monasteries are not places of permanent residence, as the Sādhus wander throughout the country living on the people's alms.

The clothing of a Sādhū is usually a salmon colored robe, but many go practically naked. The body is besmeared with ashes, and upon the forehead is placed the symbol of the order to which he belongs. Often the hair is coiled at the crown of the head, but more frequently hangs down in a matted mass. They sleep on the bare ground and beg alms once or twice a day, when the stated time of eating for the householder is passed.

The Hindu asceticism of the present day is best seen in practice at one of the renowned places of pilgrimage scattered all over India. One of the most famous resorts for Sādhus is Rēshi Kēsh, eighteen miles from Hardwar up the right bank of the river Ganges. Such a description of Rēshi Kēsh as Dr. T. H. Pennell gives in the journal of his tour through Northern India vividly portrays the excess and reality with which the ascetic ideal is pursued in India today. At Rēshi Kēsh may be found large numbers of ascetics sitting in the forest under trees or shades of date matting; avoiding their fellows, preserving vacuity of expression, and resenting all intrusion upon their abstraction. They are utterly oblivious to another's presence, not even the troublesome fly alighting on the face can remove the fixed gaze of the eyes from the nose tip. Thus are they seeking fusion with the eternal spirit through vacuity and abstraction.

Many others are here who are the victims of various delusions. A spirit compels one to eat only every third day; another imagines he is a cow in human form and eats only grass and roots; while still a third sits in nudity and cries, "I am God, I am God."

Others are almost like cases of mania, some acute and others in a more or less chronic stage. Here is one naked, his body smeared with white ashes, his hair disheveled, and he runs along the bazaar barking like a dog. The sign of his world renunciation is that he utters no intelligible sound. Another has adorned his mud covered body with varied flowers now all withered by the

tropical sun — a picture of that mind that is now faded, but once was the glory of his manhood. Still another is found lying in the mud by the road side, fouled by the dust of the passers-by, trampled upon by the bazaar cows, thus effecting a humility whereby his sainthood is increased.

And thus in numerous loathsome and repugnant ways are these men seeking to cut the last tie that binds them to a self-conscious life that they may become absorbed in the Divine Reality. However much of fraud and dementia there may be in all this, among the Sādhus of Rēshi Kēsh are men of earnest mind and sincere purpose, seeking the higher spiritual life, wearying themselves in the search for Divine truth, striving by contemplation to attain knowledge of the True, the Pure, the only Real Being. These men are graduates of the universities and fit to be professors of Sanskrit in university colleges. Their minds are stored with ancient lore of Indian literature, but its cultivation is a mere mental exercise and religious duty, with no thought of service in the world's work. It is this individualism, resulting in the springs of altruistic feeling being completely choked, that is the saddest aspect of the learned contemplative Sādhu of India.

The point of view of the best type of modern Hīndu ascetic is well illustrated in an interview Henry W. Nevinson describes with an aged ascetic whose perpetual pilgrimage is accomplished by treading all the year through the banks of the Sacred Ganges, from the source in the mountains to the mouth in the forest swamps, and back again to the mountain source. Replying to Mr. Nevinson he says:

“ . . . You hang upon the world, and your soul is entangled in illusions and desires. Like all your people, you call the unreal things realities, and for reality you have no name . . . I, too, was once engaged in common business, managing large estates in this very city (Benares) . . . but each day I gave much time to contemplation . . . By such means even in your present body you may begin to penetrate the illusions of existence, and at rare moments may perceive some gleam from what one of your poets has called the white radiance of eternity . . . .

“But for people like you,” he continued with pity, “what can one say? You are still ensnared by political meshes, artistic interests, and the desires of personality. You have far to go before, by contemplation and hard discipline, you perceive how like happiness is to its opposite —

how accurately the joy of existence may be compared to a firefly wandering in an unlimited vault of darkness, or to the inch of cool shadow thrown by a snake's head upon a burning desert. Till you can reach that supreme state when birth, and life, and death have no separate meaning, you have far to go. But there is always hope for one who will begin by overcoming earthly desire. For, as you may have heard, there has been one being and one alone who in this flesh attained to salvation without death, and he was Janaka, the father of Sita, Rama's wife. He sat still, you remember, with one hand in a blazing fire and the other upon a woman's breast, showing that to him the one was the same as the other, and both indifferent."

The two descended and passed through the courtyard of a temple of Shiva, the dissolver of existence, and there in the rapid Indian twilight was a lonely woman walking round and round the sacred tree, blindly craving to bear a child. Such is the separateness of the contemplative ascetic, and such is the depth of the passion for life among the ignorant.

So great has been the attraction of the ascetic ideal to the Hindu that literally thousands upon thousands have been led to the most utter abandonment of the world. Such a fact must challenge the observer to some earnest *effort to evaluate the Hindu ascetic ideal*. In seeking for an estimate of its worth, the extremes of Professor Huxley on the one hand, who, through the eyes of his practical scientific disposition, sees nothing but idiocy in the Hindu ideal; or, on the other hand, the over sympathetic attitude of Professor Deussen, who estimates the worth of the self-regarding attitude of the Hindu ascetic as higher than that sacrifice the motive of which is altruistic, must be avoided.

(1) To say the least, however, nothing but admiration can be given to the thousands of sincere, earnest seekers for spiritual truth who, to the uttermost, have pursued their ideal. It has led them to the abandonment of property, social ties, family affections, common companionship, in exchange for the forest, rough clothing, the coarsest food, the severest mortifications, that they might dispel the illusions of ignorance and find divine truth. Much that is impure and immoral has contaminated the ascetic ranks, but that must not detract from the honor due to those who, in sincerest zeal for truth, have placed no limit upon their sacrifice. And while it will be thought that in their manner of search for the

Divine Being they are misled, yet as a direct result of their disregard for the material, and of the emphasis upon the spiritual, elements will abide for the enrichment of the world's spiritual life and power. The good of this world is not the highest, and the devotion of the Sādhū in seeking the higher experiences of life will not be lost on India or the world in general. The Hindu ascetic ideal witnesses to the power and importance of great spiritual truths, but as is often true, in an erroneous and exaggerated form.

(2) The emphasis placed upon "contemplation," and "meditation," is an important witness to their value in the religious life. It is probably true that for many the only way of redemption from the thralldom of material things, of passion and desire, is in the meditative and contemplative life. And this much is true for all that the cultivation of the meditative habit is a real necessity of growth in spiritual character. The value of meditation is, however, dependent upon the purpose of its cultivation. In contrast with the Christian conception of real communion with a self-revealed Divine Being, the Hindu seeks to meditate upon certain negative attributes of Brahma and to understand his identity with it. Further, the Hindu idea of contemplation is that the soul may gradually recede from life's relationships into a useless state of unconsciousness to life. But the real value of communion with the Divine Being is in inspiring the soul with a vision of the purest and best in life's relationships, in sending back the soul to touch life at every point with a Divine inspiration; to bring the Divine into human life is the supreme purpose and value of communion. "The powers of mind that fit us for heaven are the powers that fit us for earth. . . . It is from within the Divine sanctuary that we are to be armed for the battle of life. It is in meeting my God that I learn to meet my brother. It is behind the veil of eternity that I speak to the things of time."

The life of the ascetic reaches its climax in abstract contemplation and does not pass into action. For the holy man good activity is better than bad, but to renounce all activity is best of all. Thus all incentive, and moral stimulus to noble achievement and endeavor, to active philanthropy and social reform, are utterly alien to the Hindu ideal. Therein also lies the explanation of the



notoriously immoral lives of great numbers of Indian ascetics. The attempt to cast out the evil spirit of self without replacing it by a concrete loyalty in devotion and service, results in seven other spirits worse than the first taking its place. And one further result is that the ideal of abstract contemplation is regarded by the common people as too high for their attainment, and they remain content with the material good alone. "Absorption, was the prize of the few, transmigration the doom of the many."

(3) Again, the Hindu ideal is purely a self-regarding one. Friends, home, family, fellow men, and the world are abandoned for the sake of self. It is a solitary salvation at the expense of duty and service in relationships. Professor Deussen finds in this the true value of the Hindu ideal. Emphasis is placed upon the subjective interpretation of moral action and not on external results. The worth of asceticism is primarily to the ascetic himself, in the greatness of the personal sacrifice that is involved, no matter whether it be of value to others. But just here is the reason why India for three millenniums has stood still. This selfish otherworldliness, in which there is no room for another's need, has destroyed all capacity for sacrifice of the nobler quality; it has killed social passion, love, and brotherhood. India in her ideal of religious solitude has missed the noble fruits of social solidarity in which the joys and burdens of life are shared. The most sublime ideal is the sacrifice of the individual for humanity's sake, and compared with this individual emancipation is a poor and unworthy thing.

The experience of the Rev. B. B. Roy of the American Presbyterian Mission at Sahāranpur confirms this. He sought in asceticism peace from the evil of material things. By constant starvation, exposure to all kinds of weather, he had reduced his body to a living skeleton. With the intention of practicing Yoga he made a pilgrimage to Rēshi Kēsh, that he might attain the final beatitude. On arrival at Rēshi Kēsh a strange event happened which he describes in the story of his conversion :

"Leaving my things in the Temple rest-house, I was going to bring water from the Ganges, when I smelt a very bad odor. As I turned round I saw a dead body on the street, rotting in the mud. Around the corpse were the Sunnyāsins in their huts repeating their religious formulæ, but none of them had enough compassion to dispose of the body of the poor man who had died helpless in the street. I thought that if this

was religion then what was irreligion? My spirit revolted against these Sādhus. I perceived in my heart of hearts that Yoga cannot create that love in man which makes a man feel for his fellow man. Where there is no such love there can be no religion from God."

Thus the ascetic ideal fails to satisfy when the springs of love and mercy in the human soul are set free.

The sad political and social history of India may be directly traced to its characteristic theory of the phenomenal world and its emphasis upon the need of asceticism. A world and a life that are all Māya are not worth reform. Whereas in other nations, even in the East, the great national names are governors, viceroys, and reformers, in India the great names are thinkers and ascetics. Government and politics have never received the services of India's greatest men and have thus been overrun by any ambitious seekers of wealth and power. The noblest and best of India's sons on reaching the age which by ripe experience fits them to serve their nation's need, must retire to the forest and seek freedom from the illusions and desires of life. A nation with such an ideal could scarcely do other than come to an alien rule.

To pass from the study of the Hindu ascetic ideal to a consideration of the *forces at work in modern India*, especially during the last ten years, is like passing into a new world. *A new Spirit* is moving in the land, the nation has been reborn, has wakened from the sleep of millenniums. The passionate words of Arabindo Ghose, the leader of the extreme nationalists of Bengal, describe what has happened: "In a single moment the whole nation rose, the whole nation lifted itself out of despair, and it was by this sudden awakening from a dream India found the way of salvation and declared that immortality, eternal life, and not lasting degradation was our fate." India has entered upon a new era; she stands on the verge of a national renaissance in intellectual, social, state, and religious life. The spirit of the new life has entered the blood of the educated Hindus and Mohammedans, and is penetrating also to the views of the people.

Numerous influences have combined to create this manifestation of new life: railways, the press, use of the English language as a common tongue, increasing knowledge of history, especially of the world's struggle for liberty, the great example to all the

nations of the Orient set by Japan, and the recent strivings for freedom in Russia, Egypt, and Turkey. In and through all these, and by the ministries in innumerable other ways of His servants, the Spirit of the living God is working, bringing India to the next stage in the Divine plan of the world's progress.

This new spirit in India involves an attention to present fact, and the conditions of outward life, hitherto totally unknown in the land, and utterly subversive of the old ascetic ideal. The leaders of India are rousing themselves from dreamy contemplation; they are learning that the world and men and things are wonderfully real; they are beginning to shelve philosophy and concern themselves with the practical interests of the present political, social, economic, and religious situation of the people. The market place and the factory is absorbing interest in the proportion that is due; government is a vocation for the best and ablest men, and no longer left to intriguing seekers of power and ambition,—the social amelioration even of the "untouchables" is now an end worthy of consecration and loyalty.

A characteristic feature of the new life is a tremendous awakening of national pride in, and devotion to everything Indian; a pride and love of the country, people, customs, civilization, and religion of India. The Swādhesi movement is now no mere boycott of foreign commerce, but a movement expressive of the desire to propagate progress in the whole realm of Indian national life, along Indian lines. In this way different classes of men are being drawn together and are working with this end in view. Such a thing was not possible as long as the old ascetic ideal held sway.

Alongside this love for India and things Indian, Western ideals, Western activities and conceptions of duty are acting as a strong ferment in the life of India. These are the forces leading to the undoing of the ascetic spirit. The educated classes are learning how it is that the West has progressed while the East has remained stationary. As a result a passionate desire for the best in Western civilization, that will serve India's highest good, has arisen. No matter where you look, education, politics, industry, commerce, and even in religion, the Western spirit controls. Even with the extreme party of the Nationalists where the revolt against things Western is most strong, the demand is made for

European education, the English language, Western methods in scientific and technical instruction. In the new emphasis on political activity there is no thought of going back to the best in Indian political history; the political aspirations are all toward the Western type of institution. Some have conceived the idea of developing the Congress into a national and democratic body that would prepare the way for a true Indian parliament:

"Let us try the experiment of a self governing popular assembly . . . by organizing a really representative assembly that in its annual or periodic sittings will decide on our course of action."

And even in religion, where there has been a revival of interest in Hinduism, the most characteristic aspect of the revival is its Western spirit. In the Arya Samāj, and the Brāhma Samāj, and in all the efforts that these and other organizations are making for religious and social reforms, the spirit of the West and Western ideals are most manifest. Hinduism has failed as a reforming agency, as a regenerator of the life of the people, as an instrument of progress, and chiefly because of its ascetic attitude to life in general. But in the new spirit, progress is abroad in the land and Hinduism with its asceticism is doomed.

Perhaps the most characteristic feature of Western influence is the modern scientific and nationalistic spirit which is the outcome of Western education. Such a widespread education conducted by Western scholars on Western scientific principles could do no other than produce far-reaching changes in political, social, and religious life. Hitherto it has not been possible to "refer to the fact," or to "put a theory to the test of experience." That were useless with a man who insists that spirit alone is real. To-day, things are submitted to such tests, and because it cannot meet the test the Hindu ideal is breaking down. A typical instance of the new attitude towards scientific training and education may be given here. At a meeting, composed almost entirely of Hindus, held in the Calcutta Town Hall to bid farewell to a number of Indian young men who were leaving for Japan, Europe, and America to receive scientific training, this prayer was offered:

"Almighty and everlasting God, we bless Thy holy name for permitting us to meet once again to ask Thy blessing on the work of the Association for the Advancement of the Scientific and Industrial Educa-

tion of our people and on the young men, to bid farewell to whom we are now assembled. We thank Thee for the spirit of self-help which has been awakened in the hearts of our people in all parts of our motherland, for the generous liberality with which our wealthy countrymen have supported our work, and most of all for the kind sympathy and valuable help our Association has received from all sections of the community. May we learn to depend more and more on Thy gracious help and blessing, and to pray to Thee constantly and fervently for the work we have undertaken to accomplish.

"We commend to Thy fatherly care the young men who are preparing to go abroad for their studies. Bring them all safe to their respective destinations, protect them from all temptation and evil in the land of their sojourn, and bring them back home crowned with success and filled with an earnest desire to serve Thee and their motherland in the positions to which Thou mayest be pleased to call them. Bless us all and utilize us to Thy own honor and glory, and to the benefit of our fellow men, now and ever. Amen."

Nothing could be more significant of the new attitude to life and of the way in which Christian thought is unconsciously controlling that attitude.

With this new spirit there is developing *a new conception of personality*. To the Hindu a high valuation of personality has ever been meaningless and even sensual. Evil proceeds from consciousness, individuality, personality. The purpose has therefore been to escape the ties of mortal life and enter into Divine bliss through mortification of the personality by asceticism. "Eternal consciousness" to the Hindu is not a "promise, but a threat."

There is, however, abundant evidence that a new attitude toward the idea of personality is arising, as the following considerations will show.

(1) *Emphasis on Physical Culture*: The Hindu has always held that interest in the body is an attention to the demands of personality that only a mind under the control of illusion will give. But at the present time a completely new attitude to the body, its needs, and purpose is apparent. A suprisingly large number of students are taking the keenest interest in all forms of athletics and are encouraged by their Indian leaders. This is true to a degree almost unimaginable remembering what the predominant attitude has been. In the sacred city of Hinduism, Benares, thousands may be seen witnessing football, hockey, and

other athletic tournaments between teams of Indian High School and College students. Such a sight may be witnessed in almost any great student centre. These young men can never be the same in their attitude to life. Physical culture stands for the conviction that matter is not evil, but an instrument of good. Still more striking is the fact that at the Arya Samāj school at Hardwar, the motto of which is "Back to the kedas," the students are trained to ride horseback with legs bare, to play football, cricket, and hockey with bare feet, to learn swimming in the Ganges, and almost the only form of punishment is exclusion from games. Thus is the rising generation learning a new use of the body, and bound as that is with the whole conception of personality, the results must be far reaching.

(2) *Growth of Self-Reliance*: At no time like the present have Indians felt Macaulay's scathing taunt of lack of courage and independence. "Courage," cries Arabindo Ghose, "is your principal asset. . . . If you are to work out the salvation of your country you will have to do it with heroism. . . . Darkness will hem you round, disappointment will cross your path . . . but you are to depend upon yourselves and yourselves alone. . . . You have your only guide in the loftiness and spirituality that make heaven in the thought of the wider light and purer happiness that you may bring to your country by long force of vision and endeavour." "Self-Reliance and not Mendicancy" is the watchword of the new movement. How utterly this is opposed to the old ideal is realized in the fact that the political mendicancy of India is a direct outcome of her abuse of the ascetic ideal.

(3) *Demand for Equality*: In the new political consciousness of India there is an insistent and growing demand for equality, a demand new and strange in that land. A new conception of human worth and dignity is arising that gives every man his value and place in the national life. Here no account is taken of race, creed, or class; all are summoned to an equal place in an Indian brotherhood that shall work for the glory and good of the land. The appeal for simultaneous civil service examinations in England and India; the demand for an equal share in

government by Indians are indicative of this new sense of personality in the conception of equality.

(4) *Passion for Freedom*: The study of history, knowledge of the world's hard-won conquests in the fight for freedom; recent events in Persia, Egypt, Turkey, and Russia have brought the Indian mind face to face with the struggle for liberty. Inevitably there has arisen a growing passion that India should share in the fruits of freedom. The depth and reality of this passion the last five years of unrest have revealed. The aspiration is for a common Indian nationality with strength to take freedom into its own hands.

(5) *Aspiration for a United India*: There is a deep yearning for corporate life and brotherhood. A strong feeling of nationality is rising and nationalism is becoming almost a religion. The appeal has gone forth to all castes and creeds to work unitedly for the good of India. Hitherto men have lived in lonely solitude, seeking an individual emancipation. Today there is a social passion that knows no bound. Numerous forces are at work producing this result. Interdining between educated Hindus; intermarriage between sub-castes are special features. (Just before I left Bangalore ninety Indian students of all castes from Brahmans down, with Indian Christians and Europeans joined in a full course Indian dinner. This is only typical of numerous others.)

Thus a movement is on foot that will ultimately mean the union of all Hindus. Caste has by no means gone; but it needs apology and defense from those who uphold it, and its religious sanction has gone.

(6) *Desire to Work for the Good of India*: The national ideal is no longer that of the hermit seeking absorption in God through seclusion; but he who finds fellowship with God in fighting hunger, poverty, disease, and ignorance. How great is this change! No longer is the recluse admired, but the man who in denial and sacrifice gives himself for the present and eternal good of his fellow-Indians. India is learning that pain for its own sake has no moral value but borne in service is of the noblest quality. Thus the best element in the ascetic ideal is preserved. The young men of India are urged by their national leaders to pursue character in service. In asceticism the aim had been not one of "per-

fect character, but of characterless." Today in numerous colleges, Y. M. C. A.'s and other institutions, in which Indian students meet, scarcely a week passes without hundreds of them gathering to hear the claims upon their consecration of some high and ennobling profession. In politics, education, sanitation, medicine, and social reform, Indian young men are working for the good of their land.

An illustration of the new attitude towards the worker for the good of India is found in Vidyasagar, the great Calcutta scholar, through whose efforts the re-marriage of Hindu widows was legalized. At the time the reform passed into law he received only scorn and social ostracism for his noble work. Today his anniversary is celebrated with the greatest joy in the city that persecuted him, and in 1908 a statue was erected to his honor in the very heart of the student centre of Calcutta. The ascetic ideal robbed India of her finest men, but today it is realized that they are needed in the nation's service to lead in the progress of education, government, social reform, philanthropy, and every high form of public activity.

These are the ideas that are causing the national life of India to pulsate with a new power—"The sufferings and needs of India, the possibility and duty of progress, human equality with all its ennobling and stimulating implications, the good of the people as the sole end of government, the call of patriotism and public duty, the necessity of courage and self help, and the beauty of philanthropy—these are all preached with a vehement earnestness and contagious zeal." Everything points to a new conception of personality that the old asceticism denied. In this atmosphere Sādhuisim cannot continue to exist. The world is no longer an illusion, but a school of character, and man's highest privilege is to fling himself into the world's activities. Thus is the ideal of world flight denied.

(7) *The "Servants of India Order"*: As an instance of the way in which the above ideals are being interpreted in activity the Order of the Servants of India may be cited. The founder and "First Member" of the Order is Mr. Gopal Krishna Gokale. He is a Brahman of the highest caste, and during his student days at Elphinstone College, Bombay, came under the influence of Mr.



Justice Ranade, a Brahman judge of the High Court and famous in social reform.

Mr. Gokale's supreme passion in life is India's progress, and that passion has been maintained through years of labor and controversy. At a time of grave crisis following on the partition of Bengal, he was elected President of the National Congress of India in 1905 at Benares.

On the outskirts of his native city, Poona, Mr. Gokale has established the home of his "Servants of India Order," an Order that embodies the noblest aspirations of educated India, and the most worthy and valuable elements of the ascetic ideal. According to the rules the members of the Order are prepared: "to devote their lives to the cause of the country in a religious spirit, and to promote, by all constitutional means, the national interests of the Indian people." "The object of the society is to train the servants as national missionaries, ready to visit any part of India at the order of the First Member and Council, in the hope of creating a deep and passionate love of the country, organizing political teaching, promoting goodwill among the different races, assisting education, especially of women, and raising the people who live below even the lowest caste."

Each servant of the Order remains in close training for five years, but two of the five are spent in visiting various parts of India, in order to learn the people's needs at first hand. Even when the term of training is complete, he is required to live for two months each year in the Home of the Order.

The members take vows — to give their best to the service of the country; to earn no money for themselves, and seek no personal advantage; to regard all Indians as brothers, without distinction of caste or creed; to engage in no personal quarrel; and to lead a pure personal life. The aspiration for liberty, that is so characteristic of the Indian people today, is visualized in the large library at the headquarters of the Order — rows upon rows of books that Englishmen and Indians have written on India — but most important of all, the library is filled with selections from the history of liberty in all countries of the world. Thus these men go forth filled with the spirit of the hard-earned conquest of freedom to inspire their people to the same glorious victories.

The society represents social reform—to free the people of India from a harassing traditionalism, immature marriages, exclusion of fifty millions of the land from a share in human society, to spread education among the common peoples and free them from the bonds of custom and superstition.

This is typical of the new spirit in India and is in violent contrast with the selfish ideal of the past; while it retains the noblest aspects of denial and sacrifice for a larger good. This consecration to India's good is, therefore, no pretty idea or sentiment with which her noblest sons are playing, but a concrete loyalty and devotion being realized in the lives of many. Thus has arisen, and is going forth in the land, an order of religious, social, and political Sādhus, proclaiming the gospel of freedom, and ministering to the nation's deepest needs. In all this there is evident a new conception of the value and dignity of the personality of man.

With the development of a new conception of man there comes also a new conception of the personality of God. Hinduism denies the personality of God as consistently as it urges the severance from personality in man. The Hindu would not "think so low of God as to impute to Him personality." God, in Hinduism, is an impersonal abstraction, an undifferentiated infinite, and cannot possess personality. The Divine Being is purely negative, without thought or emotion, a vague diffused essence which can unite with the mind and body of every species, man, animal, or plant. Hence arises the idea of transmigration, the whole round of births and rebirths leading to the passion to be free from the evil of existence. Such a conception is not possible with a belief in a self-conscious intelligence as the final cause of all things.

India has, however, begun to grasp the idea of a personal God who rules all; a personal, holy God, the foundation of all truth and real religion. This is the most remarkable transformation manifest in the new thought and life in India. There are numerous indications of the growth of a theistic faith. "God is our Heavenly Father" is the common way in which the educated man in India speaks of God today. From this new conception of a personal, holy God, of God as Father, is arising the new aspirations and ideals of India—the passion for social solidarity and brotherhood, the ideals of freedom, democracy, and service.

There is little need for search to discover the forces that have brought about the complete change of ideals and attitude to life in India, for plainly they are found in the combined action of Christian missions and the work of a government chiefly controlled by the Christian spirit. The action of the government in matters relating to social reform, in the endeavor to give strict justice to all races, religions, and castes alike, has been a potent influence in changing Hindu thought in many ways.

The whole movement of modern education, giving modern scientific methods, training to think in modern ways, and opening the whole of Indian life to Western influence, is solely the creation of Christian missions and the government combined.

The direct presentation of Christian truths in Bible classes, lectures, Evangelistic meetings, student dormitories, through Christian literature, has made an immeasurable impression.

Christian philanthropy in times of famine, in medical hospitals and missions, orphanages, leper asylums, education for the lower castes, and especially for women, has changed the whole Hindu attitude to the value and worth of all classes of men, of man as man. The Indians themselves recognize that their inspiration to philanthropic service was derived from Christian missions. A Brahminist paper acknowledged:

"It is Christianity that has taught us the true meaning of the service of God. It is Christianity, also, which has taught us that purification . . . of our domestic and social life is an integral part of religion. . . . It is the spirit of Christianity that gives life and energy to our social aims, aspirations, and efforts."

Chief among all the influences is study of the life of Christ by educated Hindus. The study of the Gospel by the thousands of men who have passed through Mission Colleges, lived in Mission Student dormitories, etc., has had an influence that cannot be measured. It is true that literally thousands of educated Indians have accepted the Christ ideal, and are his devoted followers, though refusing to join the Christian church. When the Hindu and Christ ideals are compared, it is seen that the latter explains the marvelous change that has taken place in Indian life and thought. While claiming Jesus as an Eastern, Indians are realiz-

ing that He "took definite part with the West against the East in making the destructive note of life not '*apatheia*' but '*energeia*.'" The Hindu ideal is renunciation and severance of every desire, pure or impure—"When desires cease the mortal becomes immortal." Jesus' way of salvation is not detachment but attachment in all the moral, social, and helpful relations of life. His goal is fullness of life and moral power in all the channels of human activity. The Hindu mind has been won by the spirit in India. "Christ has already won for Himself an influence in Indian life far surpassing every other religious force."

Thus is the Kingdom of God coming in India. In every aspiration for political, social, moral and religious reform, the spirit of Jesus is working, and the doom of the ancient ascetic ideal has been sounded. The Kingdom is coming in a multitude and variety of ways, and already the sound of praise is ascending from the land that has struggled for Divine life and knowledge as no other has.

"None but Jesus is worthy to wear this diadem,  
India; and He shall have it!"

*Bangalore, India.*

JOSEPH CALLAN.

## STUDIES AMONG RECENT HYMN-BOOKS

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About ten years ago, as a help to exact study of the materials of actual hymnody in a certain group of our American churches, I made an exhaustive catalogue of the hymns found in the sixteen larger hymnals that were published between 1800 and 1900 for use in Congregational and Presbyterian churches. This catalogue was drawn up with a separate card for each hymn, provided with suitable places for a variety of entries, so that from them could readily be compiled any statistical summaries that might be desired. A second set of cards was made for the authors and translators. From the data thus arranged were derived a number of summaries that proved of great interest both historically and practically, for they offered definite information about the prevailing currents of opinion among expert editors, as well as about the actual hymnodic resources that were being supplied to ministers and congregations for their acceptance.

These sixteen books varied greatly in size. The four largest had respectively 1198, 1148, 991 and 859 hymns; the smallest had 522 and 592; four ranged from 718 to 745; six ranged from 612 to 676. The average number for the sixteen was 755. When the duplications were sifted out, it proved that the sixteen books together contained about 2,875 different hymns (and translations), representing 650 writers that could be identified (besides about 125 cases of "anonymous" authorship). In round numbers, about 2,275 of the hymns (79 per cent.) were of English origin, and about 600 (21 per cent.) American. Roughly speaking, about one-third of the hymns came from before 1800, mostly, of course, from the 18th century, while two-thirds were from the 19th century. As might be expected, many hymns were found in all or nearly all the books — 64 in all, 47 in fifteen, 52 in fourteen, 52 in thirteen, 52 in twelve, etc. Altogether some 550 hymns appeared in eight or more books. In the total list the following were the writers most largely represented:— Watts, 233; Wesley, 106; Doddridge, 56; Miss Steele, 39; Newton, 42; Montgomery,

75; Kelly, 41; Heber, 21; Conder, 21; Lyte, 33; Monsell, 33; Neale, 62; Bonar, 70; Gill, 24; Faber, 25; Caswall, 32; How, 28; Baker, 24; Winkworth, 62; Havergal, 28; Hastings, 29; Palmer, 35. The variations between different books, as to both periods and authors drawn upon, were wide and more or less significant. But, except for purposes of comparison, details regarding these matters are not the object here in view.

The study above mentioned was made soon after 1900. Since then five new hymnals have been issued that belong to the same class. These are:

- A. "The Pilgrim Hymnal", 1904.
- B. "Hymns of Worship and Service", 1905, augmented in 1909.
- C. "Church Hymns and Tunes", 1907.
- D. "Hymns of the Living Church", 1910.
- E. "Hymns of the Kingdom of God", 1910.

These have been examined and collated in the same manner as their predecessors. The results seem worthy of somewhat detailed presentation, since they give striking evidence of the rapid changes in opinion and usage that are taking place, at least among the makers of hymnals. Among other things, too, they indicate how active and expanding is the art of hymnody within the boundaries of English-speaking Protestantism.\*

These new books show a marked tendency toward a smaller size. The total number of hymns in each is as follows:—A, 546; B, 525-567; C, 659; D, 411; E, 488. The average size, then, is only 535, as against 755 in the previous series — a proportion of about two to three. Taken together, the five books contain about 1,275 different hymns and translations, of which nearly 300 were not included in the sixteen earlier books. This means that 1,900 of the hymns presented before 1900 are not perpetuated by these newer books. In all, there are 441 known authors represented, of which 301 are English and 140 apparently American — without reckoning some 57 "anonymous" hymns. About 950 hymns

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\* As in the former study, in order to avoid complications, no statistics are included regarding hymnals specifically belonging to other denominations, although, of course, several important books suggest themselves. Thus, in the period before 1900 appeared the official "Hymnal" of the Protestant Episcopal Church (1892), and the Baptist "Sursum Corda" (1808); and, in the recent period falls "The Methodist Hymnal" (1905). Although these, too, have been studied in detail, the statistics here given do not include them.

(75 per cent.) appear to be of English origin, and about 325 of American. The proportion of the latter, therefore, is slightly larger than in the previous period. About half of the new entries (not in the earlier books) are American. The proportion of hymns from before 1800 is now only about 18 per cent., as against about 33 per cent. in the earlier books. This means that about 715 of the hymns now omitted are those of the 18th century or earlier, while only about a dozen of these early hymns are now added to the list.

If we ask, How many hymns are repeated from book to book in this recent series, and how many are more or less peculiar to one or two books? we find the following figures:—

In all five books,	130
In four books,	94
In three books,	153
In two books,	293
In but one book,	598

(A, 193; B, 78;  
C, 157; D, 71; E, 99)

It is noticeable that B and C have no less than 400 hymns in common.  
The other pairs of books average but 245 in common.

A question somewhat related to the foregoing is as to the number and proportion of the hymns in these books when graded according to their commonness or rarity in the earlier series of books. The following table gives a hint of the trend of editorial opinion as compared with that of the previous period:—

	A	B	C	D	E
In 13-16 earlier books,	121 (22%)	198 (35%)	204 (31%)	122 (30%)	124 (25%)
In 9-12 do.,	76 (14%)	152 (27%)	158 (24%)	82 (20%)	94 (19%)
In 5-8 do.,	71 (13%)	107 (19%)	150 (23%)	83 (20%)	86 (18%)
In 1-4 do.,	100 (18%)	72 (13%)	108 (16%)	80 (19%)	101 (21%)
In none of them,	178 (33%)	38 (7%)	39 (6%)	44 (11%)	83 (17%)

(The percentages in each case are derived from the total size of the book in question.)

Decidedly interesting is the distribution by date of the hymns now presented for use, since here it appears that there is a marked tendency to change the balance from that which obtained in the previous period. A summary of the statistics runs thus:—

	A	B	C	D	E
From before 1700,	9 (1.6%)	9 (1.6%)	11 (1.7%)	15 (3.6%)	16 (3.3%)
From 1700-29,	18 (3.3%)	46 (8.1%)	46 (7.0%)	11 (2.7%)	18 (3.7%)
From 1730-59,	24 (4.4%)	46 (8.1%)	54 (8.2%)	24 (5.8%)	26 (5.3%)
From 1760-99,	23 (4.2%)	50 (8.8%)	55 (8.3%)	23 (5.6%)	28 (5.7%)
From 1800-29,	39 (7.1%)	66 (11.6%)	86 (13.0%)	42 (10.2%)	41 (8.3%)
From 1830-59,	171 (31.3%)	176 (31.0%)	213 (32.2%)	133 (32.3%)	160 (32.8%)
From 1860-89,	216 (39.6%)	153 (26.9%)	183 (27.7%)	143 (35.0%)	173 (35.5%)
From 1890- ,	46 (8.4%)	21 (3.7%)	11 (1.7%)	20 (4.9%)	26 (5.3%)

For comparison, the *averages* of the previous series of sixteen books are subjoined:

From before 1700,	18 ( 2.5%)
From 1700-34,	81 (11.1%)
From 1738-63,	77 (10.4%)
From 1764-99,	74 ( 9.9%)
From 1800-29,	112 (14.9%)
From 1830-59,	237 (31.3%)
From 1860- ,	155 (19.9%)

Any comparison between the number of hymns taken by the two series of books from individual hymnists is apt to be misleading, because in so many cases the older collections were much larger than these recent ones. Still, for what they may suggest, the data are here given regarding the more prominent writers (arranged approximately in chronological order):—

	IN 5 NEW BOOKS						IN 16 OLD BOOKS	
	A	B	C	D	E	Aver.	Lowest and highest number	Aver.
Watts	13	38	41	7	15	23	44 to 129	75
Wesley, J.	2	1	5	2	3	3	1 " 6	5
Wesley, C.	13	25	27	14	12	18	22 " 41	32
Doddridge	8	11	12	5	9	9	13 " 31	18
Steele	2	3	5	2	2	3	1 " 21	10
Newton	4	11	11	3	7	7	9 " 30	14
Cowper	3	7	6	5	6	5	7 " 11	9
Montgomery	8	16	25	10	11	14	19 " 34	26
Kelly	1	5	8	8	3	5	5 " 25	11
Heber	8	7	9	8	8	8	7 " 15	10
Elliott, C.	4	5	10	5	3	5	3 " 14	7
Bowring	3	4	5	1	2	3	0 " 8	5
Lyte	6	6	11	3	7	7	7 " 17	11
Keble	6	3	3	3	3	4	2 " 7	4
Monsell	8	9	7	4	10	8	0 " 18	7
Neale	8	18	21	19	10	15	5 " 35	20
Bonar	14	16	21	13	9	15	9 " 30	19
Alexander, C. F.	3	6	6	5	6	5	0 " 8	5
Faber	8	11	8	5	9	8	5 " 16	9
Bickersteth	3	5	4	3	4	4	0 " 7	3
Caswall	7	4	6	3	5	5	2 " 16	9
How	10	6	8	9	14	9	1 " 15	8
Baker	1	3	4	5	2	3	1 " 11	6
Winkworth	6	6	8	7	9	7	2 " 27	13
Ellerton	7	5	9	8	12	8	0 " 13	6
Thring	5	4	8	9	7	7	0 " 12	5
Wordsworth	4	7	9	7	5	6	1 " 13	7
Havergal	5	11	12	10	7	9	0 " 14	5
Bryant	2	3	2	3	3	3	0 " 6	3
Hastings	—	4	3	—	2	2	2 " 14	6
Palmer	6	6	4	3	7	5	4 " 27	11
Whittier	15	—	2	2	6	6	0 " 8	3

As shedding light upon the trend of editorial opinion at the present time, as compared with that of a decade or so earlier, it will be of interest to give a list of the hymns that are found in *all*



the recent books with the number of books in which they appeared in the previous series. The full list is as follows:—

Abide with me; fast falls the eventide	Lyte	1847	In 16 books
All hail the power of Jesus' name	Perronet	1780	before 1900
All praise to Thee, my God, this night	Ken	1683	
Art thou weary, art thou languid	Neale	1862	
Brightest and best of the sons of the morning	Heber	1811	
Come, Thou almighty King	?	175-	
Father, whate'er of earthly bliss	Steele	1760	
From Greenland's icy mountains	Heber	1823	
Glorious things of thee are spoken	Newton	1779	
Guide me, O Thou great Jehovah	Williams	1772	
Hark! the herald-angels sing	Wesley	1739	
Holy, holy, holy! Lord God Almighty	Heber	1827	
How firm a foundation, ye saints of the Lord	?	1787	
I heard the voice of Jesus say	Bonar	1846	
*I love Thy kingdom, Lord	Dwight	1800	
Jerusalem the golden	tr. Neale	1851	
Jesus, I my cross have taken	Lyte	1824	
Jesus, Lover of my soul	Wesley	1740	
Jesus shall reign where'er the sun	Watts	1719	
*Jesus, these eyes have never seen	Palmer	1858	
*Jesus, Thou joy of loving hearts	tr. Palmer	1858	
Joy to the world! the Lord is come	Watts	1719	
Just as I am, without one plea	Elliott	1836	
Lead, kindly light, amid the encircling gloom	Newman	1834	
Love divine, all loves excelling	Wesley	1747	
*My faith looks up to Thee	Palmer	1831	
My God and Father, while I stray	Elliott	1834	
Nearer, my God, to Thee	Adams	1841	
O day of rest and gladness	Wordsworth	1862	
*O where are kings and empires now	Coxe	1839	
O worship the King	Grant	1833	
O God, our Help in ages past	Watts	1719	
Rock of ages, cleft for me	Toplady	1776	
Saviour, breathe an evening blessing	Edmeston	1820	
*Softly now the light of day	Doane	1824	
Sun of my soul, Thou Saviour dear	Keble	1827	
Ten thousand times ten thousand	Alford	1867	
The Church's one foundation	Stone	1866	
The Son of God goes forth to war	Heber	1827	
Thy way, not mine, O Lord	Bonar	1857	
When all Thy mercies, O my God	Addison	1712	
When I survey the wondrous Cross	Watts	1707	
Awake, my soul, and with the sun	Ken	1695	In 15 books
Blest be the tie that binds	Fawcett	1782	
Come, ye thankful people, come	Alford	1844	
Father, I know that all my life	Waring	1850	
Hail to the Lord's Anointed	Montgomery	1822	
Hark, hark! my soul; angelic songs are swelling	Faber	1854	
How gentle God's commands	Doddridge	1755	
In heavenly love abiding	Waring	1850	
*My country, 'tis of thee	Smith	1843	
New every morning is the love	Keble	1827	
O for a closer walk with God	Cowper	1772	
*O God, beneath Thy guiding hand	Bacon	1845	
O Jesus, Thou art standing	How	1867	
Onward, Christian soldiers	Baring-Gould	1865	
Our blest Redeemer, ere He breathed	Auber	1820	
Saviour, again to Thy dear name	Ellerton	1868	
*Stand up, stand up for Jesus	Duffield	1858	
Crown Him with many crowns	Bridges	1851	In 14 books
For all Thy saints who from their labors rest	How	1864	
Go, labor on, spend and be spent	Bonar	1843	
In the Cross of Christ I glory	Bowring	1825	
*It came upon the midnight clear	Sears	1850	
*Lord of all being, throned afar	Holmes	1848?	
My God, how wonderful Thou art	Faber	1848	
Now thank we all our God	tr. Winkworth	1858	
Now the day is over	Baring-Gould	1855	
O mother dear Jerusalem			
Jerusalem, my happy home	F. B. P.	1700	
O Word of God Incarnate	How	1867	

(American hymns are marked with an asterisk.)

Our day of praise is done	Ellerton	1869	In 17 books
The day is past and over	tr. Neale	1853	
The day of Resurrection	tr. Neale	1863	
*The morning light is breaking	Smith	1851	
Lord, when we bend before Thy throne	Carlyle	1802	In 13 books
O come, all ye faithful	tr. Oakeley	1852	
O God, the Rock of Ages	Bickersteth	1867	
Rejoice, the Lord is King	Wesley	1746	
Ride on, ride on in majesty	Milman	1827	
Soldiers of Christ, arise	Wesley	1749	
Sweet Saviour, bless us ere we go	Faber	1852	
All people that on earth do dwell	Kethe	1560	In 12 books
Angels from the realms of glory	Montgomery	1816	
As with gladness men of old	Dix	1861	
*Christ for the world we sing	Wolcott	1872	
Christian, dost thou see them	tr. Neale	1862	
Hark! the glad sound! the Saviour comes	Doddridge	1745	
O Lord of heaven and earth and sea	Wordsworth	1803	
*O Love Divine, that stooped to share	Holmes	1859	
One there is above all others	Newton	1779	
Souls of men, why will ye scatter			
There's a wideness in God's mercy			
Was there ever kindest Shepherd	Faber	1854	
The golden gates are lifted up			
The eternal gates lift up their heads	Alexander	1858	
The King of Love my Shepherd is	Baker	1868	
The sands of time are sinking	Cousin	1857	
When morning gilds the skies	tr. Caswall	1854	
Eternal Father, strong to save	Whiting	1861	In 11 books
*Immortal Love, for ever full	Whittier	1856	
The strife is o'er, the battle done	tr. Pott	1861	
We give Thee but Thine own	How	1864	
*Fling out the banner! let it float	Doane	1848?	In 10 books
Lord of our life and God of our salvation	tr. Pusey	1840	
O God of Bethel, by whose hand	Doddridge	1745	
O Jesus, I have promised	Bode	1869	
*O Master, let me walk with Thee	Gladden	1879	
There is a green hill far away	Alexander	1848	
Through the night of doubt and sorrow	tr. Baring-Gould	1867	
All glory, laud and honor	tr. Neale	1854	In 9 books
Come unto Me, ye weary	Dix	1867	
In the hour of trial	Montgomery	1853	
*A mighty fortress is our God	tr. Hedge	1852	In 8 books
Father, again in Jesus' name we meet	Whitmore	1824	
Fight the good fight with all thy might	Monsell	1863	
For the beauty of the earth	Pierpoint	1864	
Peace, perfect peace	Bickersteth	1876	
Every morning mercies new	Phillimore	1863	In 7 books
Rejoice, ye pure in heart	Plumptre	1865	
Spirit of God, descend upon my heart	Croly	1854	
*O little town of Bethlehem	Brooks	1868	In 6 books
Take my life and let it be	Havergal	1878	
When the weary, seeking rest	Bonar	1867	
Beneath the Cross of Jesus	Clephane	1872	In 5 books
*Break Thou the bread of life	Lathbury	1884	
I am trusting Thee, Lord Jesus	Havergal	1878	
My God, I thank Thee, who hast made	Procter	1858	
Standing at the portal	Havergal	1874	
The Lord be with us as we bend	Ellerton	1871	
Thou didst leave Thy throne and Thy kingly crown	Elliott E.	1870	
Forth in Thy name, O Lord, I go	Wesley	1749	In 4 books
Lord, speak to me, that I may speak	Havergal	1874	
O Love that will not let me go	Matheson	1883	In 3 books

To these may well be added a list of those hymns that appear in *four* out of five of the new hymnals, as follows:—

Awake, my soul, stretch every nerve	Doddridge	1755	In 16 books
Before Jehovah's awful throne	Watts	1719	

- How sweet the name of Jesus sounds  
 Jesus, the very thought of Thee  
 My dear Redeemer and my Lord  
 My soul, be on thy guard  
 \* O sacred Head, now wounded  
 Rejoice, all ye believers  
 While Thee I seek, protecting Power
- Come, let us join our cheerful songs  
 God moves in a mysterious way  
 Majestic sweetness sits enthroned  
 Praise to God, immortal praise  
 Sleep thy last sleep  
 The Spirit breathes upon the word  
 A glory gilds the sacred page  
 While shepherds watched their flocks
- Bread of the world, in mercy broken  
 Come, Holy Spirit, heavenly Dove  
 Come, ye disconsolate  
 Forward! be our watchword  
 God is love! His mercy brightens  
 Hark! my soul, it is the Lord  
 \* More love, to Thee, O Christ  
 \* O Thou, whose own vast temple stands  
 The Head that once was crowned with thorns  
 The heavens declare Thy glory, Lord  
 There is a safe and secret place
- According to Thy gracious word  
 Brightly gleams our banner  
 Go to dark Gethsemane  
 Look, ye saints, the sight is glorious  
 My God, is any hour so sweet  
 The spacious firmament on high  
 Thou, whose almighty word  
 Upward, where the stars are burning  
 Ye servants of God, your Master proclaim
- Christ, whose glory fills the skies  
 Jesus, where'er Thy people meet  
 \* Lord, lead the way the Saviour went  
 Welcome, happy morning
- Christians, seek not yet repose  
 Come, said Jesus' sacred voice  
 Come to our poor nature's night  
 Holy Ghost, the Infinite  
 \* Fairest Lord Jesus  
 Here, O my Lord, I see Thee face to face  
 Jesus lives! thy terrors now  
 Let us with a gladsome mind  
 \* Purer yet and purer  
 Saviour, like a shepherd lead us  
 Sometimes a light surprises  
 Still with Thee, O my God  
 This is the day of light
- At even, when the sun was set  
 By Christ redeemed, in Christ restored  
 \* God bless our native land  
 Hail the day that sees Him rise  
 Lead us, heavenly Father, lead us  
 O Thou, from whom all goodness flows  
 Once in royal David's city  
 Saviour, teach me day by day  
 The sun is sinking fast  
 Thine arm, O Lord, in days of old  
 We plough the fields and scatter
- Jesus calls us, o'er the tumult  
 Much in sorrow, oft in woe  
 Oft in danger, oft in woe  
 The radiant morn hath passed away  
 The shadows of the evening hours
- Come, ye faithful, raise the strain  
 O it is hard to work for God  
 God's glory is a wondrous thing  
 Workman of God, O lose not heart  
 One sole baptismal sign  
 Praise, my soul, the King of heaven  
 \* Shepherd of tender youth
- Newton 1779 In 16 books  
 tr. Caswall 1849  
 Watts 1709  
 Heath 1781  
 tr. Alexander 1830  
 tr. Findlater 1854  
 H.M. Williams 1790
- Watts 1707 In 15 books  
 Cowper 1774  
 S. Stennett 1787  
 Bar and 1772  
 Dayman 1868
- Cowper 1779  
 Tate 1702
- Heber 1827 In 14 books  
 Browne 1720  
 Moore 1816  
 Alford 1871  
 Bowring 1825  
 Cowper 1768  
 Prentiss 1872  
 Bryant 1837  
 Kelly 1820  
 Watts 1719  
 Lyte 1834
- Montgomery 1825 In 13 books  
 Potter 1860  
 Montgomery 1820  
 Kelly 1809  
 Elliott 1836  
 Addison 1712  
 Marriott 1825  
 Bonar 1867  
 Wesley 1744
- Wesley 1740 In 12 books  
 Cowper 1779  
 Crosswell 1831 ?  
 tr. Ellerton 1868
- Elliott 1839 In 11 books  
 Barbauld 1792
- Rawson 1853  
 tr. ? 184-  
 Bonar 1857  
 tr. Cox 1841  
 Milton 1845  
 tr. ? 1853  
 Lyte ? 1836  
 Cowper 1779  
 Burns 1857  
 Ellerton 1867
- Twells 1868 In 10 books  
 Rawson 1858  
 C. T. Brooks 1844 ?  
 Wesley 1739  
 Edmeston 1821  
 Haweis 1791  
 Alexander 1848  
 Leeson 1842  
 tr. Caswall 1838  
 Plumtre 1865  
 tr. Campbell 1861
- Alexander 1852 In 9 books  
 White 1812  
 Thring 1866  
 Procter 1862
- tr. Neale 1859 In 8 books  
 Faber 1849  
 Robinson 1842  
 Lyte 1834  
 tr. Dexter 1849

Thy life was given for me I gave My life for thee			
*We bless Thee for Thy peace, O God	Havergal	1860 In 8 books	
	?	1862 ?	
All my heart this night rejoices	tr. Winkworth	1858 In 7 books	
Jesus came, the heavens adoring	Thring	1864	
Fountain of good, to own Thy love	Doddridge	1755	
Jesus Christ is risen to-day	tr. ?	1708	
Summer suns are glowing	How	1871	
*Again, as evening's shadow falls	Longfellow	1859 In 6 books	
Thou hidden love of God	tr. J. Wesley	1738	
*Dear Lord and Father of mankind	Whittier	185- In 5 books	
Arise, O Lord of Hosts			
To Thee, O God, we fly	How	1871 In 4 books	
Lord, while for all mankind we pray	Wreford	1837	
*City of God, how broad and far	Johnson	1864 In 3 books	
O God of mercy, God of might	Thring	1880	
O perfect love, all human thought	Blomfield	1889 In 2 books	
*O Lord of life, our saving Health	Longfellow	1886	
I've found a Friend, O such a Friend	Small	1866 In 1 book	
When wilt Thou save the people	E. Elliott	1850	
*Ancient of days, who sittest	W. C. Doane	1886 Not in earl-	
Behold us, Lord, a little space	Ellerton	1871 ier books	
O Thou, not made with hands	Palgrave	1867	
*God's trumpet wakes the slumbering world	Longfellow	1864	

It is apparent from these lists that the judgment as to what hymns it is more or less imperative to include in books of the present day is somewhat different from what it was ten or twenty years ago. The two lists include 224 hymns. Of these, 117 were in 13-16 previous books; 59 in 9-12; 33 in 5-8; 11 in 1-4; and 4 in none. That new hymns should gradually be coming into general favor, is natural. Others must be displaced to make room for them, especially when the effort is being made to reduce the total size of hymnals. The interesting point is as to what hymns are being retired. As a help to studying this, I give below lists of the hymns that were decidedly common in the earlier period, but are now not found in four out of the five new books:—

In 16 earlier books:—

A charge to keep I have	Wesley	1762	Now in	BC	E
Am I a soldier of the cross	Watts	1724	"	BC	E
Asleep in Jesus, blessed sleep	Mackay	1832	"	BC	E
Christ the Lord is risen to-day	Wesley	1739	"	BC	E
For ever with the Lord	Montgomery	1835	"	BC	E
From all that dwell below the skies	Watts	1719	"	ABC	
Let saints below in concert sing	Wesley	1759	"	ABC	
O could I speak the matchless worth	Medley	1789	"	BC	
O Jesus, King most wonderful	tr. Caswall	1849	"	BC	E
Rise, my soul, and stretch thy wings	Seagrave	1742	"	BCD	
There is a fountain filled with blood	Cowper	1772	"	BC	
There is a land of pure delight	Watts	1707	"	BC	
Your harps, ye trembling saints	Toplady	1772	"	C	E

In 15 earlier books:—

A few more years shall roll	Bonar	1844	"	B	DE
Alas! and did my Saviour bleed	Watts	1707	"	BC	
Approach, my soul, the mercy-seat	Newton	1779	"	BC	
Awake, and sing the song	Hammond	1745	"	BC	
Come, Holy Spirit, heavenly dove, With	Watts	1707	"	BC	E
Come, my soul, thy suit prepare	Newton	1779	"	BCD	
Come, Thou Fount of every blessing	Robinson	1758	"	BC	

## In 15 earlier books (Continued):—

Come, we that love the Lord  
 From every stormy wind that blows  
 God is the Refuge of His Saints  
 Hark! the song of jubilee  
 Hark! what mean those holy voices  
 I'm but a stranger here  
 Jesus, and shall it ever be  
 Lord, dismiss us with Thy blessing  
 Lord, it belongs not to my care  
 Lord of the Sabbath, hear our vows  
 Thine earthly Sabbaths, Lord, we love  
 O for a thousand tongues to sing  
 O Paradise, O Paradise  
 On the mountain's top appearing  
 Pleasant are Thy courts above  
 Safely through another week  
 While with ceaseless course the sun

Watts 1797  
 Stowell 1828  
 Watts 1719  
 Montgomery 1818  
 Cawood 1819  
 Taylor 1836  
 Grigg 1765  
 Fawcett? 1773  
 Baxter 1681  
 Doddridge 1755  
 Wesley 1740  
 Faber 1862  
 Kelly 1802  
 Lyte 1814  
 Newton 1774  
 Newton 1774

Now in B C  
 " B C  
 " B C  
 " A C  
 " B C  
 " B C  
 " B C  
 " A B C  
 " A C E  
 " B C D  
 " B C E  
 " B C D  
 " B C E  
 " B C E  
 " B C E

## In 14 earlier books:—

As pants the hart for cooling brooks  
 Awake, my soul, in joyful lays  
 By cool Siloam's shady rill  
 Calm on the listening ear of night  
 Come, Holy Spirit, come  
 For thee, O dear, dear country  
 \*Gently, Lord, O gently lead us  
 \*How beauteous were the marks divine  
 O who like Thee, so calm, so bright  
 Light of those whose deary dwelling  
 Lord of the worlds above  
 My Jesus, as Thou wilt  
 \*O cease, my wandering soul  
 O for a heart to praise my God  
 See Israel's gentle shepherd stand  
 Soon may the last glad song arise  
 Stand up, and bless the Lord  
 Stand up, my soul, shake off thy fears  
 Sweet the moments, rich in blessing  
 This is the day the Lord hath made  
 \* 'Tis midnight! and on Olive's brow  
 Weary of earth and laden with my sin  
 When gathering clouds around I view  
 When I can read my title clear  
 When our heads are bowed with woe  
 When, streaming from the eastern skies  
 Why should the children of a King

Tate & Bro. 1696  
 Medley 1782  
 Heber 1812  
 Sears 1834  
 Hart 1759  
 tr. Neale 1851  
 Hastings 1831  
 Coxe 1844  
 Wesley 1746  
 Watts 1719  
 tr. Borthwick 1854  
 Muhlenberg 1826  
 Wesley 1742  
 Doddridge 1755  
 Vokes? 1816  
 Montgomery 1825  
 Watts 1707  
 Shirley 1770  
 Watts 1719  
 Tappan 1822  
 Stone 1866  
 Grant 1806  
 Watts 1707  
 Milman 1827  
 Shrubsole 1813  
 Watts 1709

B C  
 B C  
 A B C  
 A B C  
 B C E  
 C  
 A B C  
 B  
 B C  
 B C E  
 A C  
 B C D  
 A B C  
 B C D  
 C  
 B C  
 B C  
 B C  
 B C  
 B C  
 A C E  
 B C

## In 13 earlier books:—

Behold, a stranger at the door  
 Blow ye the trumpet, blow  
 Call Jehovah thy salvation  
 Cast thy burden on the Lord  
 Children of the heavenly King  
 Depth of mercy, can there be  
 Give to the winds thy fears  
 God calling yet? shall I not hear  
 God that madest earth and heaven  
 Grace! 'tis a charming sound  
 Hail, Thou once-despised Jesus  
 Jesus, hail! enthroned in glory  
 Hark! ten thousand harps and voices  
 Hark! the sound of holy voices  
 High in the heavens, eternal God  
 How beauteous are the feet  
 I know that my Redeemer lives  
 \*I love to steal awhile away  
 I'm not ashamed to own my Lord  
 My God, how endless is Thy love  
 My spirit on Thy care  
 Nature with open volume stands  
 O the sweet wonders of Thy grace  
 Not all the blood of beasts  
 Now God be with us  
 O Holy Saviour, Friend unseen  
 O where shall rest be found  
 \*One sweetly solemn thought  
 Our Lord is risen from the dead  
 Prayer is the soul's sincere desire  
 Songs of praise the angels sang  
 Sweet is the work, my God, my King,  
 The Lord my Shepherd is  
 \*Thou art the Way; to Thee alone

Grigg 1765  
 Wesley 1750  
 Montgomery 1822  
 Hill 1783  
 Cennick 1742  
 Wesley 1740  
 tr. J. Wesley 1739  
 tr. Findlater 1855  
 Heber 1827  
 Doddridge 1755  
 Bakewell 1757  
 Kelly 1806  
 Wordsworth 1862  
 Watts 1719  
 Watts 1707  
 Wesley 1742  
 Brown 1824  
 Watts 1709  
 Watts 1709  
 Lyte 1834  
 Watts 1707  
 Watts 1709  
 tr. Winkworth 1863  
 Elliott 1834  
 Montgomery 1819  
 Cary 1854?  
 Wesley 1743  
 Montgomery 1819  
 Montgomery 1819  
 Watts 1719  
 Watts 1719  
 Doane 1824

B E  
 B C  
 C  
 B C  
 B C D  
 B C  
 A C E  
 B C  
 C D E  
 B C  
 B C  
 B C D  
 B C D  
 B C  
 B C  
 B C D  
 B  
 B C  
 B C E  
 A C  
 B C  
 A B C  
 A B C  
 B C  
 B C  
 B C D  
 B C  
 B C  
 A B C  
 B C D

In 13 earlier books (*Continued*):—

Through all the changing scenes of life	Tate & Br.	1696	Now in	C D
Watchman, tell us of the night	Bowring	1825	"	A B C
What are these in bright array	Montgomery	1819	"	C
Ye servants of the Lord	Doddridge	1755	"	B C

Of the 98 hymns in this list, it will be noticed that only 4 are wholly omitted in the recent books, and only 9 others are found in but one book; while 85 are found in at least two books, and 40 in three books. Relatively, however, they do not occupy the same position of importance as they held in the earlier books. (Incidentally it may be noted that of these 98 hymns, 18 are included in A; 80 in B; 85 in C; 15 in D; and 21 in E.)

It is evident, from even a casual glance at these lists, that one of the movements taking place is away from hymns of the 18th century in favor of those of the 19th century. Out of 224 hymns most in favor in the five recent books, only 55 (25 per cent.) come from before 1800; while of 98 hymns that the earlier books had favored, but which are now less favored, 57 (58 per cent.) come from before 1800, and 24 more come from the first third of the 19th century. Among these 98, 20 are by Watts, 4 by Doddridge, 10 by Wesley, 4 by Newton, and 8 by Montgomery. All of this is what might be expected in connection with so vital and progressive a form of literature as hymnody, though the inevitable shift of usage may perhaps seem startling to some whose standards were fixed a generation ago.

But, of course, there are other factors at work besides that of mere age. It is somewhat noticeable that about one-eighth of the 98 hymns that are losing favor are versions of the Psalms. Every year takes us further away from the time when such versions were regarded as typical of what should be sung in churches. Possibly the growing use of the Psalms as material for responsive reading may tend to make their use in metrical form less grateful. And there can be little doubt that all metrical versions, even when as free as those of Watts, have a slightly mechanical quality, which detracts from their lasting acceptability.

Probably the element of metrical form is exerting a decided influence, though usually yielded to unconsciously, particularly as meter is necessarily involved with the whole question of the tunes with which hymns are associated. As is well known, our English hymnody started with an almost exclusive employment of the iambic schemes that finally acquired the names "Common Meter", "Long Meter", and "Short Meter", mostly in four-line stanzas. This domination of style by a single family of met-

rical schemes lasted unbroken until about 1740. Wesley broke it up by a wholly revolutionary exuberance of meters on his own part, but the effect of his innovations did not become general until long after. It was really not until the 19th century was well on its way that there set in a general tendency to study the possibility of many varying meters and to explore the possibilities of longer stanzas. The result of this movement, supported by the introduction of a large number of tunes of much greater musical richness than had been customary earlier, has been the creation, I think, of an unconscious distaste for hymns in the plainer measures, because they sound a trifle "old-fashioned." As supporting this general thesis, it may be noted that, of the 98 hymns above, which seem to be losing ground, nearly two-thirds are in C. M., L. M., or S. M., and that, if 7s. be added, three-fourths of the total are included. On the other hand, in the list of hymns that are in all the recent books, less than one-third are in C. M., L. M., or S. M., and that there are represented thirty or more meters that were wholly unknown to the age of Watts.

This reference to the subject of meter leads on inevitably to that of tunes, as having great influence in giving individuality and popular power to particular hymns, so that they acquire a firm hold upon usage. With hymns that have some rather rare metrical scheme it is likely that some one tune will come to be generally associated, and, if this tune happens to be very good, it confers upon the hymn an added charm and a new place in popular estimation. The sudden rise into almost universal acceptance of sundry hymns from the middle of the 19th century and later was certainly due to the fact that they were promptly provided with tunes of so much beauty that hymn and tune together sung themselves into the hearts of people. It is hardly necessary to cite instances of this in the lists of favored hymns given above. All might not agree about the aptness of the illustrations that any one critic might select. But about the general force of the point there can be little doubt.

It is a far more delicate question as to how much the shift in opinion is due to the thought-contents of the hymns, particularly if the inquiry is pushed in the direction of what is often called their "theology." There can be no doubt that in these latter days

there has been a growing dislike of hymns that sound "didactic," especially if they contain words or phrases that are associated with dogmatic discussions. The old idea of a hymn, at least as exemplified by the Watts school, was often excessively ministerial or homiletic. Usage, which is essentially congregational, has tended steadily to exalt hymns of expression — of worship, rather than of instruction or exhortation. In order to avoid being discarded, many hymns have had to be greatly abbreviated. Many, too, have encountered criticism because of some one or two turns of expression that have come to seem "unfortunate." One may fairly question whether there is to-day, in the hymnody that has the widest acceptance, any lack of real evangelical conviction, of a sort, too, that has vital relation to that of the fathers; but the ways in which this conviction is given voice for congregational song is certainly different. In particular hymn-books the predilections of the editor or editors for some one type of theological views may occasionally be traced, but, on the whole, hymn-books that gain much circulation are those that utter a body of sentiments that are rooted deep and firm in Gospel essentials.

In one direction, however, it is probably true that our age is adding substantially to the range of thought in hymnody — or, at least, is tending to readjust the balance. There is to-day a widespread call for more and better hymns of "action" or "service" — hymns that have reference to what those who sing can or ought to "do." It might be argued that this is not a new element. It was not wanting at any other stage in the development of our English hymnody. But there is a new emphasis upon certain forms of practical action among Christians, and with it has come the demand for somewhat new ways of utterance. There is less interest in hymns of mystic contemplation, as well as in those of what may be called "logical" contemplation; while there is a call for verses that give vent to energy, tangible aspiration, definite plans of campaign for one's self, for the Church, for the world. This doubtless explains part of the movement in hymn-selection that is going on among editors.

At the risk of seeming to overload this study with mere catalogues, I give the full list of hymns which appear in one or more



of these new books, but which were *not* found in the earlier sixteen:—

A gladsome hymn of praise we sing	Blatchford	1876	In A	
A little child the Saviour came	Robertson	1861		C
*A little kingdom I possess	Alcott	1846		E
*Ah, Holy Jesus, how hast Thou offended	tr. ?	1899		E
*All for Jesus, all for Jesus	Simpson	....		D
*All things bright and beautiful	Alexander	1848		E
*Ancient of days, who sittest enthroned	W. C. Doane	1886	ABCD	
And art Thou come with us to dwell	Greenwell	1874	A	
*And it is Thy voice, patient Saviour	Tomlins	....		D
*Another year of setting suns	Chadwick	1873	A	
As darker, darker fall around	?	....	A	
As helpless as a child who clings	Burns	1856		D
At all times praise the Lord	Howson	1881	A	
At Thy feet, O Christ, we lay	Bright	1867		DE
Be with me, Lord, where'er I go	Cennick	1741		E
Before the day draws near its ending	Ellerton	1880		C
Before Thine awful presence				
Before Thy holy presence, Lord	How	1854	A	E
Begin the day with God	Bonar	1864	A	
*Behold a Sower! from afar	Gladden	1897	A	
Behold us, Lord, a little space	Ellerton	1871	ABC	E
Believe not those who say	Bronte	1851	A	E
Beloved, let us love; love is of God	Bonar	1881		D
Blessed Jesus, here we stand	tr. Winkworth	1858		C
*Blessed Master, I have promised	Dickinson	1900	A	
*Blow, winds of God, awake and blow	Whittier	1866		E
Breathe on me, breath of God	Hatch	1836	AB	E
*Bring, O morn, thy music	Gannett	1893	A	
Christian, rise and act thy creed	F. A. R. Russell	....	AB	D
Come, brothers, let us go	tr. Winkworth	1855	A	
Come, labor on, who dares stand idle	Borthwick	1859		E
Come, let us join with faithful souls	Tarrant	....	A	E
Come, let us raise a common song	Matheson	1890	A	
*Come, let us sing a tender song	Chadwick	1901	A	
*Come to Jesus, ye who labor	Parker	1858	A	
Courage, brother, do not stumble	Macleod	1857		BC
*Deal gently with us, Lord	Everett	1866	A	
*Dear Friend, whose presence in the house	Clarke	1855	A	
*Dear Lord, who once upon the lake	Pease	1800	A	
Dost thou bow beneath the burden	Coster	1880	A	
*Draw Thou my soul, O Christ	Larcom	1832	A	
Each mighty power of evil	Gill	1881		E
*Enduring soul of all our life	Oakley	1885		E
*Enter and worship here	Albertson	1900		B
*Ere to the world again we go	?	1845	A	
Eternal God, we look to Thee	Merrick	1763	A	
Faith of our fathers, living still	Faber	1849		B DE
*Father, give Thy benediction	?	1864	A	
Father in heaven, who lovest all	Kipling	....		DE
*Father, Thy presence ever near	Hale	....	A	
*Father, to Thee we look in all our sorrow	Hosmer	....		B E
*Father, to us Thy children, humbly kneeling	Clarke	1856	A	E
*Father, who art alone	E. J.	....		C
*For mercies past we praise Thee, Lord	?	1846	A	
For the Bread and for the Wine	Bonar	1874		CD
*From age to age how grandly rise	Hosmer	1899	A	
*From age to age they gather	Hosmer	1891	AB	
*From ocean unto ocean	Murray	....		C
From Thee all skill and science flow	Kingsley	1872	A	E
Gather us in, Thou Love that fillest all	Matheson	1890	A	D
Give me, O Lord, a heart of grace	Gilbert	....	A	
Give thou thy youth to God	Bonar	....		C
*Go forth to life, O child of earth	Longfellow	1864	A	
*Go not, my soul, in search of Him	Hosmer	1879	A	
*God Himself is with us	tr. Coffin	1910		E
God make my life a little light	Edwards	1873	A	
*God of the earnest heart	Johnson	1848	AB	E
*God of the earth, the sky, the sea	Longfellow	1864	A	
*God of the fathers, show their sons	Raymond	1900		C
*God of the strong, God of the weak	Gilder	....		D
*God our Sun, the day we own	?	....	A	
*God's trumpet wakes the slumbering world	Longfellow	1864	ABC	E
*Gone are those great and good	Pierpoint	1830	A	
Gone is the hollow, murky night	tr. Doubleday	1842		B
Gracious Spirit, Dove divine	Stocker	1777		C
Great Shepherd of Thy people, hear	Newton	1779		C
Hail, gladdening light	tr. Keble	1834	A	D

*Hath not thy heart within thee burned	Bulfinch	1832	A	
*He hides within the lily	Gannett	1873	A	
He leads us on by paths we did not know	tr. ?	....	A	
He liveth long who liveth well	Bonar	1864	A	D
He who suns and worlds upholdeth	Gill	1880		E
*Heaven is here, where hymns of gladness	J. G. Adams	1846	AB	
Heavenly Father, may Thy love	Guest	1835		C
Heavenly Father, Thou hast brought us	Hawkins	1885		C
*Hills of God, break forth in singing	Buckham	1838	A	
Ho! every one that thirsts, draw nigh	Wesley	1740		C
*Ho! ye that rest beneath the rock	Sears	1864	A	
*Holy Father, great Creator	Griswold	1835		C
Holy Father, in Thy mercy	Stephenson	1889		CD
Hope on, hope on! the golden days	Thring	1866	AB	
*How blest Thy first disciples, Lord	Pease	1890	A	
How happy is he born and taught	Wotton	1651	A	
*How near to us, O God, Thou art	?	....	A	
*How sweet and silent is the place	A. F. Palmer	1901	A	
I am not worthy, Holy Lord	Baker	1875		E
*I little see, I little know	Hosmer	1883	A	
*I live for those who love me	Banks	1860		B
*I look to Thee in every need	Longfellow	1864	AB	E
I love, I love Thee, Lord Most High	tr. Caswall	1858		E
*I sought the Lord, and afterward I knew	?	....	A	E
*I thank Thee, Lord, for strength of arm	Davis	1908		E
If Thou impart Thyself to me	Wesley	175-?		C
*In Christ I feel the heart of God	Larcom	....		D
*In life's earnest morning	Oakley	1885		E
*In our day of thanksgiving	Draper	1894		E
In token that thou shalt not fear	Alford	1832		C
Jesus, Fountain of my days	Matheson	1890	A	
Jesus, holiest, tenderest, dearest	Gill	1891		E
Jesus, I will trust Thee	Walker	1855		C
*Jesus is risen! lift your glad voices	Pease	1891	A	
Jesus, loving to the end				
(Jesus, in Thy dying woes)	Pollock	1870		E
*Jesus, the Crucified, pleads for me	Simpson	....		D
*Jesus, Thou divine Companion	Van Dyke	1910		E
*Jesus, Thou hast willed it	Jenner	....		D
Jesus, whelmed in fears				
(Jesus, in Thy dying woes)	Pollock	1870		E
*Judge eternal, throned in splendor	Holland	1902		E
Just as I am, Thine own to be	Hearn	....	A	
*Land where the banners wave last in the sun	Holmes	1861	A	
Leader of faithful souls, and Guide	Wesley	1747	A	
Let us, brothers, let us gladly	Bateman	1862		B
*Life of ages, richly poured	Longfellow	1864	A	E
*Light of the world's dark story	Rankin	1900	A	
*Lighten the darkness of our life's long night	Owen	....		E
*Like a river glorious	?	....		B
*Lo, a fair Rose blooming	tr. Coffin & V.	1910		E
*Lo, the earth is risen again	Longfellow	1876	A	
Lo, what a crowd of witnesses	?	1745		C
Look up to heaven! the industrious sun	Wm. Wordsworth	1834		E
Looking upward every day	Butler	1881	A	
*Lord, as we Thy name profess	Parker	1890	AB	
*Lord, from far-severed climes we come	Hay	....		B
Lord, give me light to do my work	Bonar	1867		E
*Lord, help us in this solemn act to see	Cauldwell	....		D
*Lord of life and King of Glory	Burke	1903		E
Lord of might and Lord of Glory	Blackie	1876		E
Lord of the gracious sunshine	Coster	1892	A	
Lord of the harvest, it is right and meet	Stone	1872		C
Lord, teach us how to pray aright	Montgomery	1818		C
*Lord, the word is spoken now	Blake	....		D
*Lord, Thou lovest the cheerful giver	Murray	....		C
Lord, Thy mercy now	A. N.	1884		E
Love came down at Christmas	Rossetti	....		D
*Love thyself last! look near	?	....		E
*Lovely to the outward eye	Bowie	1910		B
*Made of one blood with all on earth	Best	1908		E
March on, march on, O ye soldiers true	Armitage	1886?	A	
March on, O soul, with strength	Coster	1900	AB	
*Men, whose boast it is that ye	Lowell	1864	A	
*Mine eyes have seen the glory of the Lord	Howe	1861	A	
*Most gracious Saviour, 'twas not Thine	Bulfinch	1832		D
My God, my only Help and Hope	Mason	1683		E
*My Jesus, I love Thee, I know Thou art mine	?	....		B
*My Saviour, Thou hast offered rest	?	....		B
*Not always on the mount may we	Hosmer	1882	A	
*Not in some cloistered cell	Offord	....		B
*Not long on Hermon's holy height	Pease	1891	A	
Not on this day, O Lord, alone	Gaskell	1837	A	

*Not so in haste, my heart	Torrey	1876	A	E
*Now sing we a song for the harvest	Chadwick	1871	A	C E
Now the wings of day are furled	Brooke	1831	A	
*Now, while we sing our closing psalm	Longfellow	...	A	
*O beautiful for spacious skies	Bates	1904	B	
*O beautiful, my country	Hosmer	....	AB	D
O blessed God, to Thee I raise	tr. ?	1890?		E
*O blessed Son of God	Crain	1906	BC	
*O brother man, fold to thy heart thy brother	Whittier	1848	AB	
*O Child of lowly manger	Blanchard	1906		E
O Father, in Thy Father's heart	Armitage	1887		E
*O Father, when the softened heart	?	1902?		E
O Friend divine, with Thee apart	Coster	1900	A	
*O God, I thank Thee for each sight	C. A. Mason	....	A	
*O God, Thou Giver of all good	Longfellow	1864	A	E
O God, Thou in Thy love dost make	Monsell	....	A	
*O God, Thy world is sweet with prayer	Larcom	....	A	
*O God, while generations flee	?	....	A	
O God, whose love is near	Brooke	1881	A	
O happy house, where Thou art loved	tr. Findlater	1858		DE
*O heavenly gift of love divine	Very	....	A	
*O holy city seen of John	Bowie	1910		E
*O Life that maketh all things new	Longfellow	1874	A	
*O Lord, in whom are all my springs	?	....	A	
O Lord, it is a blessed thing	How	1871		E
O Lord of life and love and power	Armitage	1875	A	
*O Lord of life, once laid in Joseph's tomb	Pease	1803	A	
*O Lord of life, where'er they be	Hosmer	1888	A	
O Lord, with toil our days are filled	Ainger	....		E
*O Love divine, whose constant beam	Whittier	1860	AB	
*O Love of God most full	Clute	....	A	
*O Master, Brother, Lord and Friend	Parker	1903	A	
O Master, when Thou callest	Stock	1888		C
*O North, with all thy vales of green	Bryant	....		DE
O praise the Lord our God	Plumptre	1864	A	
O render thanks unto the Lord	Evans	1865		C
*O sometimes gleams upon our sight	Whittier	1852	A	
O Thou, not made with hands	Palgrave	1867	A	CDE
*O Thou who sealest up the past	Cole	1887	A	
O Thou whose hand has brought us	Goadby	1879		E
*O Thou whose liberal sun and rain	Longfellow	1864	A	
O 'twas a joyful sound to hear	Tate & Br.	1698	A	
*O Zion, haste! thy mission high fulfilling	Thomson	1870		BCD
*Once more the liberal year laughs out	Whittier	1859	A	
*Once to every man and nation	?	....		D
One Lord there is, all lords above	Rands	1872	A	
Our God and Father, mindful of the love	Bright	1875		E
*Out of the dark the circling sphere	Longfellow	1864	A	
Part in peace! is day before us	Adams	1841	A	
Past are the cross, the scourge, the thorn	Jewitt	....	A	
*Peace of God, which knows no measure	?	....	A	
Peacefully round us the shadows	Blatchford	....	A	
*Praise to God and thanks we bring	Gannett	1882	A	
*Present with the two or three	Freer	....		C
*Rest for the weary hands is good	Whittier	1871	A	
*Rest in the Lord, my soul	Babcock	....	A	
Ring out the old, ring in the new	Tennyson	1850	A	
Round me falls the night	Romanis	1878		E
Saw you never in the twilight	Alexander	1853		D
*Send down Thy truth, O God	Sill	1867	A	
*Shall we grow weary in our watch	Whittier	1841	A	
Silent, like men in solemn haste	Bonar	1864	A	
*Sing we of the golden city				
Hail the glorious golden city	Adler	1878	A	DE
Softly the silent night	Blatchford	1875	A	
Strong Son of God, immortal Love	Tennyson	1850	A	D
Sweet is the solemn voice that calls	Lyte	1834		C
Sweetly the holy hymn	Spurgeon	1866	AB	
Teach me to live! 'tis easier far	Burman	1860		C
Teach us what Thy love has borne				
(Father, hear Thy children's call)				
Tender mercies on my way	Pollock	1875		C
*The changing years, eternal God	Waring	1850	A	
The child leans on its parent's breast	C. A. Mason	....	A	
The Church of God is established	I. Williams	1842	A	
The duteous day now closeth	Thayer	1897		B D
The first Nowell the angel did say	tr. ?	1899		E
The grave itself a garden is	?	....		D
The light pours down from heaven	Wordsworth	1862	B	
The Lord is in His Holy Place	Gostick	....	A	
*The old year's long campaign is o'er	Gannett	1873	A	
the peace which God bestows	Stone	1872	A	
	Hemans	....	A	

The shepherds had an angel	Rossetti	....		D
*The sun declines! o'er land and sea	Walmsley	1893		E
The voice says, Cry! what shall we cry	Twells	....		D
The wise may bring their learning	?	1887		E
*The world looks very beautiful	Warner	1860?		E
There are coming changes great	Matheson	1890	A	
There is no sorrow, Lord, too light	Crowdson	1860?	A	E
These things shall be—a loftier race	Symonds	1880	A	D
*Thirsting for a living spring	Appleton	1846	A	
*Thou gracious Power, whose mercy lends	Holmes	....		DE
*Thou hast gone up again	Scudder	1874	A	
Thou in whose name the two or three	Ellerton	1871		E
*Thou Lord of Hosts, whose guiding hand	Frothingham	1846		E
*Thou who dost all things give	Furness	1860	A	
Though home be dear, and life be sweet	Armitage	....	A	
Through centuries of sin and woe	J. H. Gurney	1838		D
Thus heaven is gathering, one by one	Bickersteth	1833	A	
*Thy kingdom come, O Lord	Hosmer	1905		E
*Thy kingdom come! on bended knee	Hosmer	1891	AB	E
*Thy name, O Lord, in sweet accord	Parker	1885	A	
*'Tis winter now; the fallen snow	Longfellow	....	A	
*To do Thy holy will	Cooper	....	A	E
*To Him who children blessed	Clarke	1844	A	
*To sacrifice, to share	?	....	A	
To Thee, whose temple is all space	Pope	1738		E
*Trumpet of God, sound high	A. Brook	....		CD
*Twixt gleams of joy and clouds of doubt	Shairp	1871	A	E
Upon the hills the wind is bleak	Skelton	....	A	
We come, our hearts with gladness glowing	tr. Cox	1841	A	
*We praise Thee, O God, our Redeemer, Creator	Cady	....		D
*We pray no more, made lowly wise	Hosmer	1879	A	
We pray Thee, Jesus, who didst first	Phillimore	1863		C
*We see not, know not	Whittier	1863	A	
*What means this glory round our feet	Lowell	1884	A	
*What Thou wilt, O Father, give	Whittier	1863	A	
When Christ was born of Mary free	?	....		D
*When courage fails, and faith burns low	Hosmer	1881	A	
*When mother-love makes all things bright	Jenks	....		D
When my love to Christ grows weak	Wreford	1837	A	E
*When spring's soft breath and softer showers	?	....	A	
*When Thy heart with joy o'erflowing	T. C. Williams	1891	AB	
When Thy soldiers take their swords	Owen	1887		DE
*Where cross the crowded ways of life	North	....		DE
Where is thy God, my soul	Lynch	1855		E
Where is your God, they say	Martineau	1873	A	
Wheresoever two or three	Conder	1836		C
*Wilt Thou not visit me	Very	1839	A	
Work is sweet, for God has blest	Thring	1866	A	
Ye that have spent the silent night	Gascoigne	1575		D

Of the above 285 hymns, about 230 appear in but a single book (A, 120; B, 12; C, 28; D, 22; E, 49), about 40 in two books, and the rest in either three or four books. Their distribution between the books is as follows: A, 159; B, 36; C, 39; D, 45; E, 80.

As would naturally be expected, the large majority of these hymns are comparatively recent in date. Out of the total of 285, 13 come from before 1800, about 50 from between 1830 and 1860, somewhat over 100 from between 1860 and 1890, and the rest presumably from a still more recent time. Just about half of them seem to be of American origin, though the exact data on this point are not readily available.

In connection with the contention that variety and novelty of meter are now decidedly demanded, it may be noted that in this list about 80 meters are represented, each one requiring a distinct type of tune. The proportion of the meters that were once overwhelmingly standard would be much smaller than it is,

if it did not happen that one of the books (A) shows an unusual emphasis upon them. My impression is that the writers of hymns are rather less affected by the desire for variety of measure than are the editors of hymn-books — and the writers of tunes. And it is also to be remembered that varied meters are not to be looked for much prior to about 1860, at least in the material that has not already passed into some degree of common use.

A most interesting line of inquiry might be followed as to the scheme of classification and grouping adopted in these new books. In each case there is an evident intention to reexamine the substance of the poems and their essential spirit or attitude, and then to arrange them under categories or rubrics that shall have some freshness of suggestion. The results are singularly effective in certain particulars, often in many. But, as bearing upon the natural question about the topics or classes of sentiment that are sought for in the fresh hymns that are being introduced into usage, it will be worth while to note the following sample points. In one of the books (A) 73 hymns are included under these captions, "Gladness and Gratitude, Love and Service, Work and Duty, Sincerity and Earnestness, Ardor and Valor." Of these 73, 35 are new. Similarly, in this same book 28 hymns are given under the captions, "Social Progress, Our Country." Of these, 15 are new. In another of the books (E) 4 hymns are given under the captions "The Home, The City," all of which are new. In this book, too, out of 35 hymns under "Love" (as a trait of "The Children of the Kingdom"), 12 are new; and, out of 21 hymns for children, 6 are new. These facts are but specimens of a large number that might be given to show in what directions of thought and feeling the editorial instinct believes the desire or need of the churches to be tending.

It is perhaps unnecessary to say in conclusion that the purpose of this statistical study is not in the least critical. These five books present marked differences at many points, which will appeal to different minds with varying force. For my own part, I rejoice in this dissimilarity, since it brings clearly into view the enormous richness of the hymnodic literature that is available in English, and since it suggests something of the essential breadth of sentiment and expression that must be reckoned with in supplying

practical manuals for congregational adoption. The constant multiplication of hymnals is far from being an evil, though it is naturally somewhat perplexing to those who examine them casually. But hymnals of the grade here considered are now always made with infinite thought and pains on the part of expert editors. They therefore represent scholarship, as well as devoutness, of an extremely high order. Since the issue of such books involves large pecuniary risks, besides the expenditure of prodigious time and labor, it is fair to assume that in no case would they be undertaken unless back of them lay some strong conviction of a genuine existing demand that they are fitted to satisfy, or of a latent, but vital need that they are fitted to supply. In any case, they are significant signs of the times—quite as significant in their way as many treatises and discussions in other fields.

*Hartford, Conn.*

WALDO S. PRATT.

## In the Book-World

The third edition of Dr. John D. Davis' *Dictionary of the Bible* has just appeared. The new edition differs in no essential respects from its predecessors, except that it is a little larger and contains a greater abundance of illustrations, some of them very fine. It is a pity however that a Dictionary with so many excellent features as this one has, and so handy in size and moderate in price, should so studiously avoid putting its readers in touch with modern Scholarship. It remains as before the champion of antiquated views, most of which have long been given up by the great majority of scholars. The inquiring student will go to this dictionary in vain to get the real facts on most of the important question of Biblical scholarship. (Westminster Press, pp. vii, 840. \$2.50.)

E. E. N.

"The Bible for Home and School" is an admirable little series of commentaries which endeavors to present the results of modern scholarship in a form adapted to non-professional students. The latest volume is *Deuteronomy*, by W. G. Jordan, B.A., Ph.D., Professor of Hebrew in Queen's University, Kingston, Canada.

Professor Jordan is one of our leading Old Testament scholars and his commentary is one of the best in the series. The introduction is such an admirable statement of the characteristics of the book and its place in Hebrew literature that it alone is worth the cost of the volume. In this introduction we have a survey of the history of Hebrew literature, the origin of the Pentateuch, the relation of Deuteronomy to the other documents, its place in the development of Hebrew legislation, its origin and its effect upon the later Hebrew religion. The author accepts uncompromisingly the modern critical view of the book. He believes that it is to be identified with the law-book discovered in the reign of Josiah, and that it went through a number of stages of amplification in the course of the next two centuries. The different literary strata he indicates by symbols such as D, D<sup>1</sup>, D<sup>2</sup>, in the margin of the text. The commentary is of necessity very brief, but it contains an admirable selection of the points that need most to be emphasized, and leaves out discussion of matters in regard to which there is as yet no consensus of opinion. (Macmillan, pp. 263. 75 cts.)

L. B. P.

Dr. E. G. King of Sidney Sussex College, Cambridge, has contributed to the "Cambridge Manuals of Science and Literature" an interesting little book on *Early Religious Poetry of the Hebrews*. In 172 pages he

covers the earliest scraps of traditional poetry; then that of the early Kingdom; then in a division partly of subject and partly of form—the lament, acrostics, the problem of suffering, poems in strophes, dramatic lyrics, and poems of the Seasons. Everywhere there are ideas, if sometimes rather mechanical and verbal, but the cross-division of subjects is echoed by a fundamental confusion of thought. Dr. King has not reached light as to the relation and contrast of the poet and the prophet among the Hebrews, being hampered by western ideas of the poet “as in touch with those voices of God which we call ‘Nature’” (p. v.). But “Nature” is a dangerous word to introduce into a study of Hebrew literature and calls there for a great deal of defining and limiting. A wider experience in Semitic poetry would show the non-prophetic poet as an observer and tester of life on all its sides and an interpreter and criticizer of it to men. The prophet, on the other hand, while a poet as to his vehicle, does not tell what he has seen for himself in life but what he has been told; he is the spokesman of God to men. Dr. King takes Delitzsch’s view of the Song of Songs and the Suffering Servant view of Job—both more than dubious. (Cambridge University Press, pp. xvi, 156. 40 cts.)

D. B. M.

Professor George A. Barton’s commentary on Job in Macmillan’s “Bible for Home and School” is very simple, direct and even full. The little abstract on each page of the readings of the versions is especially good and useful. The introduction, too, though a little out of balance on the Elihu speeches, is surprisingly lucid, and the comments will undoubtedly do good service, being more straightforward than those of Peake in the “Century Bible” and not so subtle as those of Davidson in the “Cambridge Bible.” Opinion, of course, will differ on details of exegesis, and the present writer cannot possibly understand xix, 6 as of a spiritual immortality (the parallelism with xiv, 13-15 is too exact) nor can he find in the speeches of the Lord anything but such a simple browbeating as Job himself had deprecated. But the book throughout is honest and good. (Macmillan, pp. xii, 322. 90 cents.)

D. B. M.

An excellent translation of the second revised edition (1909) of Dr. Franz Cumont’s *Les religions orientales dans le paganisme romain* has just appeared and will be widely welcomed. The author is well known among scholars through his monumental work, “Textes et monuments figures relatifs aux mystères de Mithra” published in two volumes in 1896 and 1899. The narrative portion of volume I. was republished in 1902 under the title “Les Mystères de Mithra.” This work was translated the following year into English by Thomas J. McCormack and published by the Open Court Publishing Company. Mr. McCormack has now given to English readers Dr. Cumont’s later work and the one of widest popular interest. Students of “Christian Origins” will find this volume fascinating reading and highly instructive. The work transports us in imagination to a time when Christianity was but one of a numerous array of oriental religions struggling for recognition throughout the Graeco-Roman Empire. The inter-relation of these foreign faiths and the



increasing tendency among them to fuse into a single eclectic religion was a marked tendency of the times. And this involved all the elements and "manifestations of ancient civilization—philosophy, religion, astrology, magic, mythology, literature, art, war, commerce, government." The rise of the Catholic Church is inexplicable without due recognition of the wave after wave of "orientalism" that was sweeping westward during those early centuries. It was inevitable that the Christian faith and life should be influenced by this pagan environment, and such was the fact. Dr. Cumont does not attempt to estimate the degree of this influence, but he helps us toward the solution of this most important problem. The work cannot be too highly commended to all students who would know Western Christendom from its beginnings and the faith in which we stand. (Open Court Publishing Co., pp. xxiv, 298. \$2.00.)

E. K. M.

A book designed to stimulate Bible study, and to give information as to methods of organizing Bible Classes is *The Bible in Modern Life*, by Clayton I. Cooper. The author discusses the modern interest and demand, shows what is doing along these lines in this country and abroad. He gives account of many successful organizations. He offers Bible Study Courses and literature. The book abounds in information, suggests methods, and affords helpful impulse. The articles originally appeared in the *Homiletic Review*, and are published in response to many requests. The appendix contains a Bibliography which shows that the author is in touch with many of the best books on Biblical interpretation. (Funk & Wagnalls. pp. 208.)

A. R. M.

*The Historic Christ in the Faith of Today* is the title of a work by William A. Grest that may be described as a study of the life of Christ without casting it into the form of a narrative, and of the teaching of Christ following the order of the events and experiences of His life as presented in the Gospels. Throughout the effort is made to ascertain the significance of what He said and did and was as far as this can be ascertained by careful study of the Gospel. The book is put forth by the publishers as "an examination in the light of modern thought of Christ's place at the centre of faith." In a sense this is true. Only, by "modern thought" is not meant the present day critical, questioning restlessness arising from the dominant scientific attitude. He who will best appreciate and can best follow this book must already have large faith. By "modern thought" is meant the thought of a broad-minded man of faith and religious experience living today. Any such one will find this book helpful and suggestive at many points. We do not think it can be ranked "as the most striking contribution to the literature of Christology in English for the last twenty years," but it is an able and valuable contribution to that literature. (Revell, pp. 517. \$2.50.)

E. E. N.

There is an increasing number of people who are interested in the English Bible. Many of them wonder how we came to have the book in its present form, but they do not care to take very much time in gaining

the information. To such people Dr. John Brown's *History of the English Bible* will be very welcome. It is a fascinating story under any circumstances, especially so when told with the charm and skill shown in Dr. Brown's pages. The ground covered is from the Anglo-Saxon versions to the revised version of 1881. While it adds nothing to our knowledge it will have a useful place in the wider spread of this information. (Cambridge University Press, pp. vi, 136. 40 cts.)

C. M. G.

The author of the *Person and Place of Jesus Christ* instructs us in his preface as to the proper allowance to be made for "the spoken style," and tells us that "most of the discourses were in part delivered to an audience." Moreover, he warns us that "without even(?) divers" "these [his] goodly pearls" "cannot be had." Still Mr. Forsyth assures us that we shall not be taken "beyond the frontiers of scientific knowledge or thought in the subject." This is well, for we might conceivably be led astray or fail to rise to the surface, if this particular pilot wandered into unexplored regions or unfathomed depths. First we are to hear the "Reveillé" and receive the "Password," but no! it is after all only "Lay Religion." This centers in the Person of Christ rather than in the Christian principle and is the religion of his atoning incarnation. Our author complains that lay religion is in our day seeking to rid itself of theology. But, as he well says, if this be done it will have neither power nor future. The way of salvation is not in developing man and mankind through the use of God as an agent and means, but rather in putting our trust in Him and looking to Christ for grace, mercy and peace and the fulfillment of all his blessed promises.

Under the "Scheme" we have "B. Reconnaissance," which consists of two lectures: One on the Religion of Jesus and a second on the Greatness of Christ and the interpretations thereof. The substance of these lectures is thoroughly sound and is legitimately drawn from the sources of our Christian faith. Our author rightly insists that the primitive apostolic faith in the crucified Christ as the way, the truth and the life, was and ever has been the power of God unto salvation. Not imitation of Jesus, but reliance upon the atoning Son of God and Saviour of the world is the ground of hope for every man.

Next we have "C. The Advance" on two parallel lines. First the testimony of Christ's self-consciousness, the testimony in general and in particular of apostolic inspiration, and the testimony of the individual soul and of the Church. One is often repelled by the manner and form of statement and argument while agreeing with the substance of the chapter. Some texts are tortured beyond all reason, and some dogmatic assumptions are surreptitiously introduced as logical deductions. The author is unaware of the clandestine character of his own logic. The "second parallel" deals with the Moralizing of Dogma illustrated by the Omnipotence of God and the Absoluteness of Christ.

Finally, "D, The Advance in Force" consists of three lectures on the Pre-existence, the Kenosis and the Plerosis of Christ. The whole "Scheme" suggests the Gnostic systems of the early centuries and the book in places helps to keep up the illusion. Our author has the gift of

interpreting religious experience, but goes haltingly in the realm of history and philosophy. (The Pilgrim Press, 1909, pp. xix, 357. \$2.00.)

E. K. M.

*From the Rabbis to Christ* is a brief story of the conversion of a Jewish youth to Christianity. It well illustrates the difficulties that lie in the way of a true appreciation of Christianity by the mass of foreign born Jews, especially those in Russia. The story is told by the person whose experiences it relates, who is at present studying for the Christian ministry in Princeton Seminary. (Westminster Press, pp. 87. 25 cts.)

E. E. N.

*Lutheran Germany and the Book of Concord* by John O. Evjen, Ph.D. is an attempt to show the position which the Book of Concord holds in each of the twenty-six states of Germany, and to show how many of the distinctively Lutheran symbols contained in it are in force and how far they obliterate the clergy. The author makes a careful study of the religious conditions of each state, giving the statistics, and discussing briefly the place of the Book of Concord in the religious life. The purpose of this book is to show that there are millions of Lutherans in Europe who do not regard the acceptance of the Book of Concord a test of Lutheranism and that it is not just to make subscription to the entire book a test of Lutheran orthodoxy in this country. (The Free Church Book Concern, pp. 76. 50 cts.)

C. M. G.

The literature on the labor problem is becoming so voluminous that any new book on the subject needs some good reason for its appearance. One does not read far in Washington Gladden's *The Labor Question* before he realizes that it contains a needed message. Dr. Gladden has been a student of the problem for many years and presents the subject with wisdom and fairness. The questions discussed are those which are apt to excite bitter feeling, such as the closed or open shop, the labor unions, the church and the labor problem. Dr. Gladden is in favor of the union and the closed shop because it is only by means of these that the workers can hope to improve their condition. A study of his chapter on the church and the labor problem will make not a few ministers ask themselves whether they are leading the churches into their full duty toward the working man. (The Pilgrim Press, pp. 209. 75 cts.)

C. M. G.

In *Cash and Credit* D. A. Barker of the India Civil Service makes an attempt to clear up for educated readers some of the mysteries which surround the Money Market, Foreign Exchange, The Clearing House, The Balance of Trade, etc. His task is not an easy one, but he has made the subjects unusually clear by means of frequent illustrations and simple language. The conditions which he describes concern the British Empire but he writes much which will be helpful to Americans. (Cambridge University Press, pp. vi, 143. 40 cts.)

C. M. G.

*The Administration of Justice in Criminal Matters* (in England and Wales) by G. G. Alexander is an attempt to place before thoughtful

Englishmen, who are not lawyers, a knowledge of the working of Criminal Law. Many subjects, such as Police Courts, The Duties of Justices of the Peace, Trial by Jury, and so on, are familiar to all men in a way. They are brought before us daily in the newspapers, but we have a rather dim conception of the actual details. This book will serve a useful purpose in supplying that defect. It will be of value in America as well as England because of the similarity of legal institutions in the two lands. (Cambridge University Press, pp. viii, 158. 40 cts.) C. M. G.

In *An Historical Account of the Rise and Development of Presbyterianism in Scotland* Lord Balfour of Burleigh makes no attempt to get new facts before the reader. It is rather an effort to show in few pages the rise of Presbyterianism in the Reformation period, and the various conflicts, divisions, sub-divisions and reunions which that body experienced down to the Scottish Churches Act of 1905. While the book is a small one, by a very successful system of selection and compression there is a fair presentation of the main events. One reads the book with a renewed appreciation of the sturdy Scotch independence in matters of conscience and the place of Scotland in the establishment of protestantism. (Cambridge University Press, pp. vi, 172. 40 cts.) C. M. G.

The Y. M. C. A. shows its enterprise in all fields. Its interdenominational position enables it to gather representatives from all ranks. For two years it has carried out a programme of much interest on the Problems of the Country Church. The results of the first meeting respecting *The Rural Church and Community Brotherhood* have been published in a book form. The addresses of those who opened the different phases of the subject are published at considerable length, and a brief summary is made of the remarks of those who participated in the discussion. As the convention included delegates from seminaries, Y. M. C. A.'s, and others unattached, the speakers represent many points of view. While the result lacks the unity of a more formal presentation from one author, it is yet the more stimulating from its variety and the book is an excellent contribution to a subject just now so absorbing in interest. (Association Press, pp. 136. \$1.00 net.) A. R. M.

Dr. Cadman's *Charles Darwin and other English Thinkers* is a volume made up of a series of lectures delivered before the Brooklyn Institute of Arts and Sciences. The other thinkers are Thomas Huxley, J. S. Mill, James Martineau, and Matthew Arnold. A slight account is given of the life of each man and the bulk of the chapter considers the religious and ethical value of his work. They are not men who are ordinarily looked upon as religious leaders but they were led by a desire to find the truth wherever that might lead them. Dr. Cadman shows how these men, while not working in harmony with orthodox Christianity, each made his contribution to a better understanding of God's way in the world. Such a study, dealing with such men, necessarily involves a presentation, in different ways, of the relation between science and religion. Dr. Cadman has done this in such a way as to remove the antagonism between the two, if, in the minds of any, antagonism still remains. (Pilgrim Press, pp. ix, 284. \$1.25.) C. M. G.

"After all," Phillips Brooks once said after preaching at Harvard, "this is the greatest of preaching places." One realizes the essential truth of this remark as he takes up this new volume of Dr. Peabody. He has preached twenty years in that university. He has already put us under great obligation in his earlier "Mornings in the College Chapel," "Afternoons in the College Chapel" and now comes this last volume. The "Mornings" were brief five minute talks. The "Afternoons" a little longer. The Sunday *Evenings in the College Chapel* just out, attain the full size of a regular sermon. In some cases the sermons are the elaboration of the earlier germ-thought in the "Mornings" and "Afternoons." It is not too much to say that this series constitutes one of the most notable contributions to sermonic literature in our day. It is no disparagement to the others to say that the "Mornings" is the most distinctive volume of the three, simply because it has displayed the power of saying much in the very smallest possible space for public speech. It is difficult to find anything in modern sermonic literature quite comparable with the brief, pithy, suggestive utterances therein contained. The "Thursdays," considerably more elaborate yet brief, were not quite so stimulating. The "Evenings" are the richer product of elaborate thought which still in their suggestiveness beyond even these ampler confines retain the flavor of the "Mornings." The pervasive note of this volume is the calm yet burdened utterance of one intent upon making young men apprehend the right "values" in life. Characterized by unusual interpretative insight into the depths of Christ's sayings, the preacher has the power of translating Christ's words and spirit into their modern significance. His social sympathies, finding expression so often in his other published works, are here kept close to the academic group he addresses. He is constantly interpreting educational opportunities and methods into the concrete parallel worlds of motivated social life. We know of no college preaching which dares to discuss academic surroundings so frankly as does he, because he never seems to segregate that life from the throbbing currents of the world around. The sermons may seem to lack passion, but their sanity and their interpretative quality make up for it; and the freshness of his exegesis, and the affluence of his illustration convey the weightiest thought with notable earnestness and fine spiritual uplift. Noteworthy indeed are Dr. Peabody's contributions to the constructive spiritual and social forces of the times in which we live. (Houghton Mifflin, pp. 300. \$1.25.)

A. R. M.

In *The Pedagogics of Preaching* Mr. Thistleton Mark, lecturer on Education at the University of Manchester, England, aims to turn upon the work of preaching some light from the true methods and spirit of teaching. The effort is the outcome of the author's mingled experience in both fields. The discussion is thoroughly modest and entirely simple. One section of the book seeks from educational sources suggestions as to the arrangement of the subject-matter of a sermon, examining the plans of five notable sermons by way of concrete illustration. The remaining section is a psychological study of the mental attitude of the preacher as compared with that of a teacher; and also of the mental attitude of the listener, and the interplay between speaker and audience. The writer

finds the two arts very nearly akin. Safe to say, in these days of close inquiry into every phase of pedagogical science, many a man is pondering soberly the same problem. And certainly nothing but good can be the result. (Revell, pp. 92. 50 cts.)

C. S. B.

It is a great pleasure to turn the eyes of ministers, deep in the painful cares of the active pastorate, to a volume by Prof. Robertson of Louisville, Ky., upon *The Glory of the Ministry*. It deals in a free, expository way with the leading sections in the first six chapters of 2nd Corinthians. The author is plainly a sympathetic friend of every toiling, tempted, burdened, hard-pressed minister of Christ. Quite as plainly he is mightily wrought upon by Paul's story of a minister's infinitely diversified career. It is indeed a wonderful sight to see how a careful examination of the stirring scenes and strenuous fortunes of Paul's single and not long-lived ministry can develop a vivid parallel to all the troubles and delights occurrent in any minister's faithful service ever since. Unique among Paul's writings, 2nd Corinthians offers to every member in the goodly league of the Christian ministry a unique appeal. It extends to every minister an open, easy medium of intimate fellowship with the foremost illustration of the true ideal of his professional life. (Revell, pp. 243. \$1.25.)

C. S. B.

Whether the author of *The Gospel in Both Worlds* belongs to the Universalist body we do not know. If so, it is a fact that the only volume of sermons we have read in many a day which frankly and firmly deals with the punishment of hell comes from a Universalist pulpit. If Mr. Edward Eells is not ostensibly of this denomination, he is yet one who has accepted the idea of "Aeonian" punishment, with a hope and also a conviction in ultimate salvation for all. But here are ten sermons of a most intense evangelistic character speaking with a realism and a power of argument and appeal such as we remember in sermons of a former generation, but have not heard elsewhere in the modern pulpit. He fully accepts the thought of a continuing probation in the coming aeons, speaks with assurance of the redemptive process through countless ages, is convinced that ultimate victory is assured to a universal gospel. He even speaks of "Hell made sacred in our thoughts by the consideration that the gospel of salvation is to be preached there." "Think of hell as a mission field, as a revival field." But this so-called "larger hope" does not cut the evangelistic nerve of this preacher, who is resolute and intense in his urgency for immediate repentance, on the basis of fear and love both. No such outspoken belief in hell has come to notice in many a day—a hell of punishment first, of discipline and salvation assured "So as by fire." The book uses the motives though not the arguments of a former generation. The sermons have more than average homiletic power, and though sometimes crude in language to the fastidious tastes of modern auditors, are full of passion and carry out fearlessly the preacher's convictions. (Sherman & French, pp. 133. 60 cts. net.)

A. R. M.

Another book on the church, of which we are having so many. This is a small unpretentious volume, of no marked originality, but saying

some familiar things in an earnest manner, to the effect that the church should be regenerative, spiritual, fraternal, triumphant. The prophets should be men who have a message, who are not afraid, who have heart power, who know the living Christ, who are swayed by one ambition. It is entitled *The Church and her Prophets* and is by Charles Ingalls. (Broadway Publishing Co. pp. 94. 50 cts. net.) A. R. M.

Anything that Robert Speer says is sure of an audience. This is felt when we hear him, and know his personality. It is not always so manifest in his books. But his books help us to see elements in his power apart from his presence. It is evident that the man who so influences men has been himself in close touch with other personalities who have inspired him. The range of his biographical reading is very large. He feels the human touch, and so the better imparts it. This accounts for the fund of his illustrations which are nearly always anecdotal. The range of his incidents is large, unhackneyed, given evidently from his own reading, observation, or memory. Another element in his hold upon his readers is his fresh and unconventional use of Scripture—not in the proof text way—but in a vital appreciation of the Bible as a book of life. He has old Thomas Fuller's insight without his extravagances. Some very suggestive original settings of Scripture for obvious truths can be found in this last book, as in earlier ones. *A Christian's Habits* furnishes the theme for the application of these two notable qualities of Mr. Speer's method, as he speaks of Habit in Prayer, Duty, good thinking, wise spending, promptness, decision, and other ranges of illustration. (Westminster Press, pp. 114. 50 cts. net.) A. R. M.

*The Sunday-Night Evangel* is a volume of thirty sermons addressed in popular form to young people by Louis Albert Banks. They are very familiar, very direct, quite informal, not sermons in the strict sense, but heart to heart talks. They are furnished abundantly with touching stories, recitals of stirring incidents, and quite extensive quotations of poetry. As one reads, he feels that there is living power in the message; and he wishes its pungent directness, its Gospel fervor, its unsparing faithfulness, its teeming friendliness, and withal its almost dramatic use of Biblical texts might be reproduced in thousands of evening congregations. (Funk & Wagnalls, pp. 438. \$1.30.) C. S. B.

*Does Prayer Avail*, by Wm. W. Kinsley, is a brave and earnest book, notably thoughtful and careful, but as notably affirmative and assured. Its pages are thickly furnished with impressive and conclusive evidence of minute and mature reflection upon modern achievements in natural science and psychology. The same pages are also full of outspoken and undisguised confessions of faith in a living God. In this inwrought and artless combination lies the power of the book. The approved results of scientific research, which seem to some to make a living faith in God impossible, are marshaled here as pointing certainly and leading joyfully up to a benignant, all-controlling Providence. The volume thus betokens powerfully how the final corollaries of human thought depend absolutely upon the thinker's attitude. He chooses what to think. It is

interesting to watch how logic and freedom interplay. The most critical chapter deals with the relation of God's foreknowledge to human prayer. In all matters properly subjects of prayer divine prevision is unqualifiedly denied. In this argument it is wearisome and discouraging to observe and pursue the age-long proneness to confuse ethical and mathematical postulates. But in the following chapter this thesis is completely, though all unconsciously reversed. (Sherman, French, pp. 157. \$1.00.)

C. S. B.

Philip E. Howard has written a small book dealing with *Temptation* in many phases. An opening chapter defines temptation as testing, and develops the thought of the various tests in life in subsequent essays. The author enumerates the peril of Careless Thinking, the folly of Just this Once, the danger of Running Past the Signals, the tests of The Unexpected, of Middle Life, of Discouragement and of Doubt. The book is simple in style, and graphic in portrayal. It is fresh and helpful; and though saying some obvious things on an old subject, it holds attention by its terseness and common sense. The chapter on the tests of middle life is especially good. (S. S. Times Co., pp. 92. 60 cts.) A. R. M.

*Child Nature and Child Nurture* is written by Prof. E. P. St. John to guide in the understanding and care of children under twelve years of age. The main divisions of the book deal with the child's physical instincts, the child's fears, the angry child, the love impulse, the culture of unselfishness, and the child's regard for property rights. Each separate division cites definite references to bibliography; and each lesson appends questions for discussion. The book is designed for use in mothers' classes, and it takes special pains to be deemed by such classes as merely suggestive. All is designed quite consciously for the childhood period above designated. That period is conceived to be peculiar and unique. Accordingly the treatment tends to deal with transient phases and surface signs of childhood life; although in parts the deep and permanent traits of our common human life are unavoidably reviewed. (Pilgrim Press, 1911, pp. 106.)

C. S. B.

A story based upon the old tradition that one of the Wise Men at the Nativity was an African. The writer is the author of *Fetichism in West Africa*. He bases his narrative upon a poem of Miss Alice Warner, and upon a tradition of the Sudan as a legendary basis. The story of Gaspar *The Youngest King* does not pretend to any historicity, and is one of the fancies indulged for an occasional literary venture by other writers than Dr. Robert H. Nassau. It is prettily told, but cannot claim very high worth as fictional effort. (The Westminster Press, pp. 95. 50 cts.)

A. R. M.

In *Outside a City Wall*, Rev. William Allen Knight lets his readers view the scenes of Christ's Passion through his observant and reverent eyes. He carried to the spot a free, sensitive and expectant spirit and so found sermons in those sacred stones. Of Calvary he writes, "Listen, friend, who may read these words, while I tell how there as never be-



fore I saw Jesus Christ and him crucified." And again: "Jerusalem is always seen best in dimness or distance, when the heart's eyes grow big."

Yet what he finds space to tell of Gethsemane, the Green Hill of Calvary and the Garden Tomb is realistic as well as symbolic. Going about alone in Holy Week, at nightfall or early morning and while April rain and moon or sun strove together, he had the help of silence and solitude, save for some chance incident or human contact. These yielded suggestion and stimulus and form a feature quite unique among the many books of similar subject and scope. Narrative and reverie both move swiftly. Sentiment and diction are always in beautiful accord. Altogether this little book is a grateful reminder of the holy places to anyone who has tarried at Jerusalem; and equally good as an aid to the imagination and devotion of those who make that pilgrimage only in the heart. (Pilgrim Press, pp. 65. 50 cts.)

A. B. B.

A book of essays on practical subjects especially for young people who are *Just Over the Hill*, by Margaret Slattery, who has been very efficient in this class of effort, as witnessed by her Sunday School writings. "Success," "cheerfulness," "courtesy," etc., are developed by imaginary conversations between groups of young people, or allusions to people in the familiar world of George, Mary and others. For certain classes of readers this is an effective method. The book abounds in good advice. It is a fine specimen of book making. (Pilgrim Press, pp. 178. 75 cts.)

A. R. M.

Sometimes an indirect method of approach is more effective than an ostensible discussion. This is true of *Letters to a Ministerial Son*, purporting to come from a man of the world to his son in the ministry. It is an English book, and has particularly in view the church habits and pastoral methods on the other side. But it is equally pertinent here. It is full of pithy and witty advice, good-natured criticism and sound common sense, on sermonic subjects, pulpit problems, church cranks, bazaars, amusements, Sunday Schools, the minister's wife, etc. It is breezy reading and reflects the view point of the average man in the pew. It is well worth the time of ministers to read the book. The arrows of this pungent writer send home a truth which a professor's lecture on Pastoral Care might not lodge. Under its homely and businesslike style the reader discovers a man who is at home in current literature, and in the familiar ranges of theological and parish criticism. (Pilgrim Press, pp. 222. 75 cts. net.)

A. R. M.

We have had occasion to review an earlier book by this Mr. Frederic Rowland Marvin, "The Excursions of a Book-lover." The present volume is very like the former—showing the affluent reading of one who has cultivated tastes, and great power of assimilating interesting and curious information. The book is a thesaurus upon certain lines of interest he has chosen. The longest essay which gives title to the book *Love and Letters* is a discussion of certain love relations and estimates of marriage among eminent literary people. He discusses George Eliot

and John Stuart Mill most at length, but gathers a great mass of information from other lives, (Shelley, Ruskin, Bunsen, etc.). He discusses the Hetairae of Greece, and also some standards of the early church fathers. Despite the high intent of the author, his discussion does not leave a pleasant taste as to the writer's ethical perspective. The glamour of great names evidently warps his views upon some pretty generally admitted moral requirements even in men and women of genius. He has a good chapter on Noble Deeds of Humble Men. In College and Business Life he collects a great mass of information upon non-college men who have attained eminence. "Silence," "Old Age," and "Culture" are captions for learned essays written in a charming literary style. (Sherman & French, pp. 252. \$1.50.)

A. R. M.

## Among the Alumni

On September 4 there died at Buffalo, N. Y., WILLIAM ALLEN HALLOCK, who was not only an alumnus, in the class of 1859, but who, during his longest pastorate, at Bloomfield, Conn., was for many years a near neighbor of the Seminary.

Mr. Hallock was born at Plainfield, Mass., in 1832. After graduating at Amherst College in 1855, he spent one year at Yale Divinity School, and one at Union Theological Seminary, with an intermediate year in foreign travel, before coming to Hartford for his Senior year. From 1860 to 1864 he was pastor at Gilead, Conn. Injuries received in a railroad accident then obliged him to spend two years in recovery. From 1866 to 1875 he was active at Jamestown, N. Y. in the pastorate and in other good works, including significant assistance to the Y. M. C. A. Removing thence to Bloomfield, Conn., he remained there for over eleven years, resigning on account of ill-health. For the next twenty years he lived again at Jamestown, but for a few years past was at his daughter's home in Porto Rico. In 1860 he married Miss Clara M. Hall, of Jamestown. They had two children, of whom only one survives. Mrs. Hallock died some years ago.

At the memorial service at Jamestown, conducted by Dr. Leavitt H. Hallock of Lewiston, Me. (a younger brother), grateful testimony was borne to Mr. Hallock's faithful and fruitful services to the whole community.

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ETHAN CURTIS, '68, lately of the Niagara Square church in Buffalo, has accepted the post of Secretary of the Bureau of Pastoral Supply for the state of New York, and will have his headquarters at Syracuse.

J. HENRY BLISS, '69, since 1900 pastor at Webster, N. H., has received a call to Windham in the same state.

On September 19 the Old South Church at South Weymouth, Mass., entertained the Norfolk Association of Churches, the program of the meeting being devised so as to form part of the celebration of the twenty-fifth anniversary of the installation of its pastor, HENRY C. ALVORD, '79. The general subject was "The Elements of Permanence in Church Life," two of the addresses being by Mr. Alvord and Almon J. Dyer, '86, of the neighboring town of Sharon.

DAVID H. STRONG, '85, who has been pastor at Williamstown and East Brookfield, Vt., since 1900, has accepted a call to the church at Milton in the same state, and is already at work.

"Silver weddings" have recently been celebrated by GEORGE H. CUMMINGS, '86, of West Boylston, Mass., ALMON J. DYER, '86, of Sharon, Mass., and SAMUEL ROSE, '87, of Cornwall, Vt., in each case with appropriate tokens of affection from the people of their parishes.

ALPHEUS M. SPANGLER, '88, whose three years of service at Eureka, Kan., have been particularly fruitful, has accepted a call to the important church at Eugene, Ore.

After over five years of ministry at the New England church in Aurora, Ill., WALLACE W. WILLARD, '89, has resigned.

The removal of EDWIN N. HARDY, '90, from the pastorate of the Bethany church in Quincy, Mass., where he has been for sixteen years, to that of the church in La Grange, Ill., was signalized, not only by the church he leaves, but by representatives of many interests in the community and by various church associations—all uniting in bearing testimony to the energy and effectiveness with which he has borne his part in religious and civic affairs. During his pastorate nearly 500 persons have been added to the Quincy church, including an unusual proportion of men. Mr. Hardy was welcomed at La Grange by a striking recognition service on October 31, with addresses by notable pastors of different denominations.

THOMAS C. RICHARDS, '90, who for five years has been pastor at Warren, Mass., has removed to the church at Westboro, where he was installed on October 3.

ELLSWORTH W. PHILLIPS, '91, closed his five-year pastorate in Whitman, Mass., at the end of September.

Owing to ill-health, Dr. STEPHEN G. BARNES, '92, has been obliged to give up his work at St. Johnsbury, Vt. He will make his home for the present in Hartford. His retirement has called out many hearty expressions of esteem from a wide circle in northern Vermont.

GERHARDT A. WILSON, '92, of Swampscott, Mass., has given up his charge to enter business.

ALBERT H. PLUMB, special '91-2, recently accepted a call to remove from Dover, Mass., to Phillipston, but, on account of an accident, was obliged to withdraw his acceptance. He is convalescing at Medfield.

AUSTIN HAZEN, '93, for almost fifteen years pastor at Thomaston, Conn., has agreed to become vice-president and treasurer of Tougaloo University in Mississippi.

EDWARD P. KELLY, '96, of Pigeon Cove, Mass., has accepted a call to the church in Belchertown.

GILBERT H. BACHELER, '97, of New Lebanon, N. Y., is about to remove to the pastorate at Richmond and Columbus, Mich.

HARRY A. BEADLE, '98, after more than ten years of faithful work at Franklin, Conn., has become pastor at Pomfret.

CHARLES A. WHITE, '00, of Amherst, N. H., has accepted a call to the North church in Winchendon, Mass.

ELLIOTT F. TALMADGE, '00, of Wauregan, Conn., has been strongly urged to resume service as secretary of the Connecticut Sunday School Association. He has agreed to act temporarily, but declines a permanent appointment.

CHARLES H. DAVIS, '01, declines a call to remove from Hollis, N. H., to the Center church, Meriden, Conn.

In the effort to reach and hold the young people of the community, John P. Garfield, '02, of Claremont, N. H., has added to his Young People's Study Club a special service at the end of Sunday afternoons which takes the place of the traditional second service. For this service special orders of worship are prepared, and it is proving a decided success as something belonging to the young people.

TYLER E. GALE, '03, for seven years pastor at Greenville, N. H., has accepted a call to the church at South Braintree, Mass.

WILLIAM M. PROCTOR, '04, recently of Oregon City, Ore., has become professor of Biblical Literature and Applied Christianity at Pacific University, Forest City.

SOLOMON T. ACHENBACH, '05, has resigned his charge at Greensboro, Vt.

GILBERT L. FORTE, '05, of Rockland, Mass., was married on August 1 at Pittsfield, Mass., to Mrs. Minerva Gillette.

SAMUEL R. MCCARTHY, '05, recently of Spearfish, S. D., is now pastor at Chamberlain in the same state.

ARCHIBALD A. LANCASTER, '08, after two years of service as assistant to Dr. Charles S. Mills, '85, at St. Louis, has accepted a call to church in Middlebury, Vt.

WILLIAM V. D. BERG, '08, after a pastorate of three years, has accepted an invitation to become associate pastor of the Pilgrim Church, St. Louis, Mo., of which C. S. Mills is pastor.

RAY E. BUTTERFIELD, '09, of Medway, Mass., becomes pastor at Woodhaven, Long Island.

JOSEPH H. TWICHELL, '10, is at work at the head of the church at Milford, N. H.

In the class of 1911 WILLIAM F. ENGLISH, Jr., becomes pastor at Westbrook, Conn., WILLIAM P. KELTS at Cambridge, Neb., and GEORGE A. TUTTLE at the Second church in Amherst, Mass.

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